

# Christian Education

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Vol. XVI

DECEMBER, 1932

No. 2

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*Published five times a year at*

*Lime and Green Sts., Lancaster, Pa.*

*By The Council of Church Boards of Education in the  
United States of America*

*111 Fifth Ave., New York, N. Y.*

*October, 1932, to June, 1933*

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Entered as second-class matter March 29, 1926, at the Post Office at Lancaster, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 18, 1918. The subscription price is \$1.50 per annum. Single copies, regular issues, 30 cents.

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The Westminster Choir School, now of Princeton, N. J., buys all its  
choir vestments from The College Maid Shop

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# Christian Education

Vol. XVI

DECEMBER, 1932

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## EDITORIAL NOTES

### IF THIS BE TREASON—

*George Washington:* The source of all evil and the ruin of half the working men of the country is drink.

*Abraham Lincoln:* When there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace of both those revolutions that shall have ended in that victory.

*William Ewart Gladstone:* There are four great scourges of mankind—drink, war, pestilence and famine; and drink has been more destructive than war, pestilence and famine combined.

*William Shakespeare:* Oh, that men should put an enemy in their mouths to steal away their brains.

*General John J. Pershing:* I shall not go slow on prohibition, for I know what is the greatest foe to my men, greater even than the bullets of the enemy.

*General von Moltke:* Beer is a far more dangerous enemy than all the enemies of France.

*David Lloyd George:* If we are going to found the prosperity of the country, its commercial prosperity, its industrial prosperity, upon an impregnable basis, we must cleanse the foundations of the rot of alcohol.

*Philip Snowden:* I believe that the drink traffic is one of the greatest evils which curses our land today.

*Thomas A. Edison:* To put alcohol in the human body is like putting sand in the bearings of an engine.

*Henry Ford:* Only on one condition can the nation let booze come back. That is that we are willing to abolish modern industry and the motor car.

*Solomon:* Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.

## THE ANNUAL MEETING, 1933

The week of January 9, 1933, will bring to Atlantic City the largest group of educational statesmen—college presidents, trustees, deans and professors, officers and members of church boards of education, religious workers in state and independent institutions who ever assemble at one time and place in this country. Ten organizations are represented in the series of conferences which open on Monday, all but one scheduled to meet at the Chelsea Hotel.

The Twenty-second Annual Meeting of the Council of Church Boards of Education will begin Monday at 10:00 A. M., continue in session throughout the day and adjourn after the evening session until Wednesday forenoon, when all the organizations and agencies will unite in a mass meeting devoted to the most pressing problem confronting higher education today—how to produce men of high intelligence and strong moral fibre. Dr. Willard Dayton Brown, Secretary of the Board of Education of the Reformed Church in America, President of the Council, Dr. Rufus M. Jones, Haverford College, President Albert W. Beaven, the Colgate-Rochester Divinity School, President Arlo A. Brown, Drew University, Director John Finley Williamson, Westminster Choir School, Princeton, N. J., and other leaders are on the program.

The Educational Association of the Methodist Episcopal Church convenes Monday evening and remains in session throughout the day and evening Tuesday. Day and evening sessions Tuesday are planned by the National Lutheran Educational Conference, at the Hotel Ludy, the Presbyterian College Union, the General Education Board of the Church of the Brethren, and the College Presidents of the Disciples of Christ. The Baptist Presidents will meet in the afternoon also. Programs are printed on a following page.

Wednesday morning sees a group of Catholic college officers assembled at 9:30, adjourning in time for the union mass meeting at 10:30 under the auspices of the Council. Wednesday afternoon and evening are given to the Liberal Arts College Movement. The College Presidents of Congregational and Christian Affiliation meet Friday for luncheon.

The Nineteenth Annual Meeting of the Association of American Colleges will fill the entire day and evening Thursday, and



Friday forenoon. Presidents Irving Maurer, Beloit College, President of the Association, William Mather Lewis, Lafayette College, Ernest H. Wilkins, Oberlin College, Mary E. Woolley, Mt. Holyoke College, Henry M. Wriston, Lawrence College, Raymond Walters, University of Cincinnati, Professors Carlton J. H. Hayes, Columbia University, Paul H. Douglas, The University of Chicago, Edward S. Jones, the University of Buffalo, and many others are on the program.

#### GAPS IN THE RANKS

All the friends of Christian education were shocked recently at the announcement of the death of President Cloyd Goodnight of Bethany College, on October 15. He was a keen, resourceful, consecrated worker in our common cause. The added weight of responsibility on other shoulders is very heavy because of his demise. At the request of the Editor his long-time friend, Dr. H. O. Pritchard, General Secretary of the Board of Education of the Disciples of Christ, has contributed to this issue of *CHRISTIAN EDUCATION* a brief tribute to his worth and services.—*R. L. K.*

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It is with deep regret that we note the death on September 21st of Dr. William Melchior Horn, resident pastor of the Lutheran church "At the Gate of the Campus" of Cornell University. He was stricken in the pulpit while conducting services on March 13th and never fully recovered. Since 1917 Dr. Horn had been stationed at Cornell, where in 1920 he organized and built "The Lutheran Church," a student enterprise in the literal sense of the word. He was an influential member of the Board of Education of the United Lutheran Church.

Dr. Horn's memory will be revered by generations of Cornell students who sought his counsel and became his friends. His contribution to their spiritual life is an inspiration and a challenge to student pastors and religious workers on whatever campus they may be found.—*R. H. L.*

"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE  
LEAST OF THESE"—

The Christmas season is not a time of joy for the families of men serving sentences behind stone walls and iron bars. Much

is usually done by prison authorities to make their wards as happy as possible during the holidays but little thought is given to the family groups of these same prison inmates,—wives and children who find themselves in a situation difficult for economic adjustment without assistance from the community and from which they attempt to hide because of their shame.

The students of the University of New Hampshire at Durham have discovered a unique way to render a real social service and bring cheer into the lives of members of the families of men serving time in the Concord penitentiary—those to whom otherwise the Yuletide season would mean anything but happiness.

Shortly before Christmas last year, a group of students under the direction of Miss Lura E. Aspinwall became interested in the families of men in New Hampshire state prison. Communication with the Chaplain revealed the fact that over one hundred children of men in the Concord prison would have no Christmas unless some social agency would come to their rescue.

The possibility of the project at once challenged the interest of the New Hampshire student group. Committees were organized and the pleasure of preparing Christmas cheer for these "forgotten" folk was entered into enthusiastically. Dolls were dressed, toys purchased and clothing gotten together. Checks were solicited from friends which provided baskets of food including oranges, nuts, candy, dates and canned goods, so that altogether four large boxes were sent to the Concord prison to be distributed by the Chaplain to the neglected families of the inmates.

Many pathetically grateful letters both from the prisoners and their families indicated the great need and the splendid appreciation of this practical and significant student social enterprise.

This year the project is being made of educational as well as social value. The students are manifesting an even greater interest this Christmas in preparing toys and gathering clothing, food and books for these unfortunate families. The Chaplain of the Concord prison is being invited to visit the University at Durham and tell the student group something in detail of the prison situation and to talk about the men and their families.

Later, the warden of Norfolk prison in Massachusetts is to visit the University and give a lecture on modern prison methods.

—R. H. L.

## A CHRISTMAS HYMN

RICHARD WATSON GILDER

Tell me what is this innumerable throng  
Singing in the heavens a loud angelic song?

*These are they who come with swift and shining feet  
From round about the throne of God the Lord of Light to greet.*

Oh, who are these that hasten beneath the starry sky,  
As if with joyful tidings that through the world shall fly?

*The faithful shepherds these, who greatly were afear'd  
When, as they watched their flocks by night, the heavenly host appeared.*

Who are these that follow across the hills of night  
A star that westward hurries along the fields of light?

*Three wise men from the East who myrrh and treasure bring  
To lay them at the feet of him their Lord and Christ and King.*

Tell me, how may I join in this holy feast  
With all the kneeling world, and I of all the least?

*Fear not, O faithful heart, but bring what most is meet:  
Bring love alone, true love alone, and lay it at His feet.*

*The Ten Marks of an Educated Man*—by Albert E. Wiggam

1. He keeps his mind open on every question until all the evidence is in.
2. He always listens to the man who knows.
3. He never laughs at new ideas.
4. He cross-examines his day dreams.
5. He knows his strong point and plays it.
6. He knows the value of good habits and how to form them.
7. He knows when not to think, and when to call in an expert to think for him.
8. You can't sell him magic.
9. He lives the forward-looking, outward-looking life.
10. He cultivates a love for the beautiful.

**CALENDAR**  
**FOR THE WEEK OF JANUARY 9-13, 1933**

All meetings scheduled below will be held at the Chelsea Hotel unless otherwise indicated. All organizations meeting during the week are invited to join in the union mass meeting on Wednesday morning under the auspices of the Council of Church Boards of Education.

**MONDAY, JANUARY 9**

**10:00 A. M.**

*Twenty-second Annual Meeting, Council of Church Boards of Education.* Three sessions. Adjournment Monday evening until Wednesday morning. See program, p. 71.

**7:30 P. M.**

*Educational Association of the Methodist Episcopal Church.* General opening session, followed by group conferences for theological schools, universities, colleges and secondary schools. See program, p. 72.

**TUESDAY, JANUARY 10**

**9:00 A. M.**

*Educational Association of the Methodist Episcopal Church.* Three sessions, including annual dinner at 6:00 P. M. See program, p. 72.

**10:00 A. M.**

*The Presidents of Baptist Colleges and Secondary Schools.* Three sessions.

*General Education Board, Church of the Brethren.* Annual business meeting.

*College Presidents, Disciples of Christ.* Three sessions.

*National Lutheran Educational Conference.* Hotel Ludy. Three sessions, including banquet at 6:30 P. M. See program, p. 74.

*The Presbyterian College Union.* Three sessions, including dinner session at 6:30 P. M. See program, p. 75.

**WEDNESDAY, JANUARY 11**

**10:30 A. M.**

*Union Mass Meeting under the auspices of the Council of*

*Church Boards of Education.* All allied agencies cooperating. See program, p. 72.

2:30 P. M.

*Annual Meeting, Liberal Arts College Movement.* Business session.

7:30 P. M.

*Open Meeting, Liberal Arts College Movement with the cooperation of the College Committee of the Council and other allied organizations.*

THURSDAY, JANUARY 12

10:00 A. M.

*Nineteenth Annual Meeting, Association of American Colleges.* Three sessions, including annual dinner at 6:30 P. M. See program, p. 76.

FRIDAY, JANUARY 13

10:00 A. M.

*Association of American Colleges.* Adjournment at noon.

12:30 P. M.

*Annual Meeting of Presidents of Colleges of Congregational and Christian Affiliation.* Luncheon.

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PROGRAM OF THE TWENTY-SECOND ANNUAL  
MEETING OF THE COUNCIL OF CHURCH  
BOARDS OF EDUCATION

Hotel Chelsea, Atlantic City, N. J.

JANUARY 9 and 11, 1933

MONDAY, JANUARY 9

10:00 A. M.

Worship

Address of the President of the Council for 1932-1933

*Dr. Willard D. Brown*, The Board of Education, Reformed Church in America

The Sixteenth Annual Report of the Executive Secretary

*Dr. Robert L. Kelly*

The Annual Report of the University Secretary

*Mr. Raymond H. Leach*

The Campaign of Perseverance

*Dr. Alfred Williams Anthony*

Brief Reports of the Standing and Special Committees

COLLEGES—*Dr. W. F. Quillian, Chairman*

UNIVERSITY—*Dr. George R. Baker, Chairman*

STANDARD REPORTS FOR INSTITUTIONS OF HIGHER EDUCATION—*Dr. E. E. Rall, Member of National Committee*

Appointment of Committees for the present meeting

2:30 P. M.

Worship

Business Session: Reports of Committees

7:30 P. M.

Worship

Business Session: Reports of Committees

### WEDNESDAY, JANUARY 11

9:30 A. M.

"Singing in the Colleges"—Demonstration by *Dr. John Finley Williamson*, Westminster Choir School

10:30 A. M.

Worship

"The Worth of Persons"—*Dr. Rufus M. Jones*, Haverford College

"The Evangelical Message"—*President Albert W. Beaven*, Colgate-Rochester Divinity School

"The Type of Personality Needed Today"

*President Arlo A. Brown*, Drew University

General Discussion.

### ANNUAL MEETING OF THE EDUCATIONAL ASSOCIATION OF THE METHODIST EPISCOPAL CHURCH

Hotel Chelsea, Atlantic City, N. J.

JANUARY 9 and 10, 1933

#### Program

The dinner hour Monday or the breakfast hour on Tuesday may be utilized, if desired, for meetings of the standing commissions.

Luncheons may be arranged in four sections: Secondary Schools, Colleges, Universities, and Theological Schools.

The Educational Association unites with other groups in the union mass meeting under the auspices of the Council of Church Boards of Education on Wednesday morning January 11, at 10:30 A. M.

MONDAY, JANUARY 9, 1933

EVENING SESSION

7:30 General Meeting

Devotions

*Wallace B. Fleming*, Baker University

Presidential Address

*Edmund D. Soper*, Ohio Wesleyan University

Appointment of Committees

8:30 Sectional Meetings

*Secondary Schools—*

Program in Charge of *Ralph Peck*, Wilbraham Academy

*Theological Schools—*

Program in Charge of *Arlo A. Brown*, Drew University

"The Educational Status of the Ministry of the Negro Churches"

*Willis J. King*, Gammon Theological Seminary

"How to Select and Train Only the Most Promising Ministerial Candidates"

*Elmer A. Leslie*, Boston University, School of Theology

*Universities—*

Program in Charge of *Daniel L. Marsh*, Boston University

*Colleges—*

"Faculty Pensions"

*E. Guy Cutshall*, Nebraska Wesleyan University

"Utilizing the Survey"

*John L. Seaton*, Albion College

TUESDAY, JANUARY 10, 1933

MORNING SESSION

9:00 Devotions

*H. W. McPherson*, Illinois Wesleyan University

9:15 "The Student Loan Fund"

*Ralph Peck*, Wilbraham Academy

General Discussion



10:00 "Designated Gifts"

*W. J. Davidson*, Board of Education

Discussion opened by *C. E. Hamilton*

10:45 "Restoration of the Public Educational Collection"

*Frank E. Mossman*, Southwestern College

Discussion opened by *H. J. Burgstahler*

11:00 "More Effective Publicity"

*M. A. Morrill*, Board of Education

Discussion opened by *Cameron Harmon*

AFTERNOON SESSION

2:00 Devotions

*Robert Williams*, Ohio Northern University

2:15 Round Table:

"How Can the Board of Education Help the Educational Institutions?"

In Charge of *Earl E. Harper*, Evansville College

3:15 "Looking Forward"

*G. Bromley Oxnam*, DePauw University

Business Session. Reports of Committees. Elections.

EVENING SESSION

6:00 Annual Dinner (Informal)

Address:

"How It Looks to Me"

*Frederick C. Eiselen*, Board of Education

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ANNUAL MEETING OF THE NATIONAL LUTHERAN  
EDUCATIONAL CONFERENCE

Hotel Ludy, Atlantic City, N. J.

JANUARY 10, 1933

Program

TUESDAY, JANUARY 10

MORNING SESSION

10:00 Devotions and Reports of Officers

10:30 "A Comprehensive Educational Program for Lutheran  
Church in America"

*O. H. Pannkoke*, Chicago, Illinois

**AFTERNOON SESSION**

12:30 Luncheon

Discussion of Seminary and College Problems

2:00 *Seminary Section*—Round Table Discussion

“Post-Graduate Studies for Ministers.”

*Dean Conrad Bergendorf*, Augustana Seminary, Rock Island, Illinois

*College Section*—Report and Discussion by Research Committee

4:30 Reports of Committees and Election of Officers

6:30 Banquet—Speaker and subject to be announced

**WEDNESDAY, JANUARY 11**

10:30 Joint session with the Council of Church Boards of Education

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**ANNUAL MEETING OF THE PRESBYTERIAN  
COLLEGE UNION**

Hotel Chelsea, Atlantic City, N. J.

**PROGRAM**

**MORNING SESSION**

Pre-seminary College Courses

*Ralph Cooper Hutchison*, President of Washington and Jefferson College

Administration of Scholarship and Student Aid Funds by Church Boards

*H. McA. Robinson*, Secretary of Presbyterian Board of Education

Organization of Campus Social Life

*J. H. White*, President of James Millikin University

**AFTERNOON SESSION**

Concerning Teachers and Directors of Religious Education

*Katherine Johnston*, Director of Board of Education's Bureau of Personnel Reference

**Conference on College Finances**

*J. C. Sunter*, Comptroller, and *A. H. Burnett*, Auditor, Board  
of Church Education, Presbyterian Church U. S. A.

**DINNER SESSION****President's Address on "The State of the Union"**

*John H. Burma*, President of Trinity University

The Union will unite in the mass meeting under the auspices of the Council of Church Boards of Education Wednesday morning, January 11, at 10:00 A. M. and in the open meeting of the Liberal Arts College Movement Wednesday evening.

The emphasis of the session of the Union this year will be on the conference introduced by Mr. Sunter and conducted by Mr. Burnett. President Hutchison's presentation of "Pre-Seminary College Courses" will be a preliminary report of a joint committee of the Union and the Presbyterian Theological Seminary Association.

**PROGRAM OF THE NINETEENTH ANNUAL  
MEETING OF THE ASSOCIATION OF  
AMERICAN COLLEGES**

Hotel Chelsea, Atlantic City, N. J.

**JANUARY, 12 and 13, 1933**

**THURSDAY, JANUARY 12**

**10:00 A. M.**

**Announcement of Committees**

*President Irving Maurer*, President of the Association

**The Annual Report of the Executive Committee and Executive Secretary**

*Dr. Robert L. Kelly*

**The Annual Report of the Treasurer**

*President William Mather Lewis*, Lafayette College

**The Comprehensive Examination Study**

*Dr. Edward S. Jones*, Director

**Music for the General College Student**

*Mr. Randall Thompson*, Director

**Condensed Reports of Permanent Commissions and Standing Committees**

## Faculty and Student Scholarship

*President Henry M. Wriston, Lawrence College, Chairman*

## Permanent and Trust Funds

*Dr. Alfred W. Anthony*

## Classification of Institutions of Higher Education

*President Raymond Walters, The University of Cincinnati*

## 12:30 P. M. SECTIONAL LUNCHEON CONFERENCES\*

- A. The Testing Program—Results in Pennsylvania and elsewhere  
*Dean Max McConn, Lehigh University*
- B. What Constitutes a Progressive College?  
Leader to be announced
- C. The Improvement of College Teaching  
*Professor F. K. Richtmyer, Cornell University, Vice-President of the American Association of University Professors*  
*President Albert Britt, Knox College, Chairman of the Commission on Enlistment and Training of College Teachers*
- D. The Responsibility of the Liberal Arts College toward Teacher Training  
*President Edmund D. Soper, Ohio Wesleyan University*

## 4:00 P. M. ROUND TABLE DISCUSSION CONFERENCES

- A. Campus Planning  
*Mr. J. Fredrick Larson, Dartmouth College*
- B. Financing Colleges  
*Dr. Alfred Williams Anthony*
- C. The Colleges in National Politics  
*Mr. Edward R. Murrow, Institute of International Education*

\* Guests registered at the Chelsea Hotel on the American Plan are entitled to all sectional luncheons without extra charge.

- D. College Reorganizations and Mergers  
*President J. H. Reynolds*, Hendrix College
  - E. Comprehensive Examinations  
*Dr. Edward S. Jones*, *Director of Special Study*
  - F. Foreign Students and the Department of Labor  
*Dr. Stephen P. Duggan*, Institute of International Education
  - G. Individualization in College Teaching  
*President Ernest H. Wilkins*, Oberlin College
  - I. The Utilization of Immediate Community for Research Projects  
*Dr. Robert T. Crane*, Secretary of the Social Science Research Council
  - J. The Present Status of College Experiments  
*Dr. Kathryn McHale*, *Director*, American Association of University Women
- 7:00 P. M. ANNUAL DINNER\*\*
- The Presidential Address  
*President Irving Maurer*, Beloit College
  - The Outlook for Disarmament  
*President Mary E. Woolley*, Mount Holyoke College

## FRIDAY, JANUARY 13

9:30 A. M.

- Reports of Special Committees
- Election of Officers
- Has Higher Education Failed?

*Professor Paul H. Douglas*, The University of Chicago  
*Professor Carlton J. H. Hayes*, Columbia University

\*\* Formal and informal. Guests having reservations at the Chelsea Hotel on the American Plan are entitled to dinner ticket without extra charge.

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## THE ACTIVITIES OF THE BOARDS

A number of the Annual Reports of the Boards of Education for 1932 have been received at the office of CHRISTIAN EDUCATION. They represent in most striking and, on the whole, in encouraging fashion the complicated and vital fields of activities of these Boards. These pamphlets frequently consist of many pages. One report has 130 pages. Sample extracts from these reports indicate something of the scope and interest of the activities of these trained leaders in our common cause.

### THE REFORMED CHURCH IN AMERICA

In the One Hundred and First Annual Report of this Church, Dr. Willard Dayton Brown concludes with

#### *Some Reflections*

The Board is convinced of the value of the observance of one day annually when these great themes connected with the work which this Board does may be presented by pastors. It hopes that the General Synod will continue the custom of years by naming the last Sunday of January—January 29, 1933—as “Education Sunday,” and urge upon churches and ministers the keeping of this day for a review of the work of this Board, prayer for our educational institutions and the presentation of the claims of full-time Christian service.

We are convinced also that work done by a Board like this one is a distinct part of the whole project of the church. Indeed, it underlies the whole sustentation—and expansion—program of the Kingdom at home and abroad. We do not believe that the 10.3 per cent of benevolences allotted to it represents its actual relative importance in the benevolent scheme. We hope the General Synod will find ways of emphasizing the importance of this work so that it shall receive its full proportion of the benevolent giving. The slump in receipts this year can easily be accounted for when it is remembered that 27.5 per cent of all the churches sent no contribution to this Board this year! The lowest percentage of non-contributing churches in any Classis was 12.5 per cent, while one Classis neglected, 100 per cent, to contribute to education except that one of the largest churches in that Classis

and in the whole denomination sent a small contribution to each of two of our educational institutions! Such unconcern for a work which is actually basic to the whole church program and in churches whose ministers have been educated by means of the funds of this Board is almost inconceivable—to say the least.

This Board reaffirms its faith in the imperishable and impregnable Gospel of the grace of God as revealed in his Son, Jesus Christ our Lord, and the adequacy of that Gospel for all the ills of the world. It will give its aid, so far as it is possible to determine such things, only to such students who know Jesus Christ by a rich personal experience of his saving power and only to such schools as hold with us this Gospel of the Son of God's love.

This Board is determined in these times of an excess of ministers over available churches to hold steadfastly to the policy of seeking quality in the ministry rather than quantity; to urge our schools to a greater degree of spirituality and academic efficiency; and to seek by every means in its power to present to the churches as prospective pastors carefully prepared men who shall prove to be workmen "that need not to be ashamed" but are able to see straight in their analysis of "the word of truth."

This Board also registers its conviction that the time has come for a careful and impartial review of its college, academy and seminary program. If we are carrying more than our financial system is able to provide for—trying to do more business than is justified by our capital outlay; if, by reason of this financial lack, we are failing in the holding of a high academic standard, are doing a poor job when we ought to be doing a good one; if we have too many institutions and it would be the part of wisdom to concentrate on fewer and, in consequence, better ones; then we ought to have the courage of our convictions and make preparations for consolidations or, possibly, eliminations, in the interest of a larger and more efficient program. It is not just, in view of the tremendously important issues involved, to continue with a half-sustained program.

#### THE NORTHERN BAPTIST CONVENTION

Dr. Frank W. Padelford in the Twenty-first Annual Report of his Board says:



The work of the Board has been somewhat handicapped this year by the illness of Doctor Baker and the absence for five months of Doctor Padelford. Doctor Baker was seriously injured in an automobile accident in September, when on his way to visit some of our Eastern schools. The accident confined both Doctor and Mrs. Baker in the hospital for three months. They are now making steady and satisfactory progress toward complete recovery. We are profoundly grateful that their lives were spared. (*Editor's Note:* Since the opening of the new academic year, Doctor Baker has made a very extensive journey including a trip to the Pacific Northwest among the institutions and agencies of the Board.)

By authorization of the Board, Doctor Padelford responded to the request of the International Missionary Council, composed of the Foreign Missions Boards of the United States and Canada, that he go to Japan as chairman of the American section of a Commission on Christian Education in Japan. This mission took him to Japan in September. He returned in February. It was a most stimulating and valuable experience. The report of this Commission is now published under the title "Christian Education in Japan." (*Editor's Note:* About the middle of October, Doctor Padelford again started upon a mission to India.)

The year has witnessed the usual number of changes in the presidencies of our schools. In September Dr. Homer T. Rainey retired from the presidency of Franklin College, and became successor to Dr. Emory W. Hunt, as president of Bucknell. Doctor Hunt has retired and is living at Lewisburg. The presidency of Franklin has not yet been filled, but Professor R. W. Kent has been serving as acting president. In June Dr. L. W. Riley retired from the presidency of Linfield College and Dr. Elam J. Anderson, President of the Shanghai American School, has been chosen as his successor and takes office in July. The duties of the presidency have been carried during this year by Prof. W. R. Frerichs. Dr. Erdman Smith resigned the presidency of Ottawa University in May of last year. During the year the college has been under the administration of Dr. W. P. Behan, who has been Dean of the college for many years. In

June of last year Dr. Milo B. Price closed his long head mastership of Pillsbury Academy and has been followed by Mr. D. F. Sisson, who had been for several years assistant principal of the Suffield School. Last June President W. W. Bartlett retired from the presidency of Rio Grande College, and the work has been carried during the year by Acting President W. A. Lewis. In April, 1932, Dr. William G. Spencer resigned from the presidency of Hillsdale College after ten years of most notable service. He has directed the affairs of the college with conspicuous ability. Mr. Guy C. Whitten has just retired from the principalship of Coburn Institute and will be followed by Mr. Hugh A. Smith. A study of the records for a decade indicates how surprisingly frequent and rapid are the changes in the directorship of our schools. Some schools have a record of long presidencies, but in many others the period is too short for constructive development.

In February we held a conference in Chicago of our university workers. We had not been able to hold such a conference for three years and our staff felt that it was important for us to meet. There were thirty-three persons present for four days. It was felt by all that it was the most profitable conference of our staff that we have ever had; many went so far as to say that it was the most profitable conference of any kind which they had ever attended. It was impossible to sit with this group of workers for four days and not be impressed with the high character and marked ability of the men and women who represent us in the universities.

Two significant anniversaries have been celebrated during this year. In March a testimonial dinner was given by the Baptists and others of Philadelphia to the Rev. Fred B. Igler upon the completion of fifteen years of service as Baptist university pastor in Philadelphia. Mr. Igler has rendered a notable service. He is associated with a group of men representing several denominations, who have carried on a conspicuous piece of unified Christian work, giving the Christian church a recognized place upon the campus of the University of Pennsylvania. It is in some respects the finest piece of cooperative Christian work upon the campus of any American university. A full share of the credit belongs to Mr. Igler.

## THE METHODIST EPISCOPAL CHURCH, SOUTH

Dr. Wm. F. Quillian, the General Secretary, sets forth in the following terms

*Our Objectives*

It is probably wise that we should again emphasize the objectives which should be kept before us in carrying out the legislation enacted by the General Conference at Dallas. We are to keep before us the total task of the Church in Christian education. First of all, we are to bear in mind that the program of Christian education must make provision for every man, woman and child for whom the Church is responsible. This is a broader concept than that which makes us responsible only for our membership. Each local congregation should make a survey and accept responsibility for all of the people within its territory. In the second place, there must be the closest cooperation between our schools, colleges and universities and the work of the local church. They are dependent one upon the other. Only thus can we realize the finest and best results from our comprehensive program of Christian education. For this reason it is important that we should maintain a capable staff not only in the General Board but in the work of the Conference organization. Our program is not one of propaganda. It is one that involves the slow and tedious process of education. The Annual Conference Board and its staff of workers are in most cases keenly alive to this situation. Let us maintain our workers throughout the connection, and where it is impossible to continue full-time representatives the Annual Conference Board should draft for service on a voluntary basis the finest and best leadership that is available. Ignorance is expensive. Christian education at any cost is cheap. Let us believe that the materialism of this present age, the false philosophy and psychology that disturbs the minds of our people, and the strong tendency toward lawlessness may all be overcome by the life and teachings of Jesus Christ. We must interpret our present-day material resources in the light of spiritual values. Only thus can civilization be stabilized and the world redeemed.

It is my conviction that Christian education is the way out of the tragic and pressing problems which confront the world.

Begun in the home, continued through the Church and the Christian college this type of training will develop a generation of Christ-like leaders. The disciples of the twentieth century must live with the Master, they must go with Him to the Mount of Transfiguration so that they may come down to the plains of human service radiant with the light and glory of his presence. They must dare to believe and to practice the great principles of his Kingdom. He alone can bring us to that time when goodwill shall girdle the globe and peace shall be the portion of every people.

#### THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

The Standing Committee on Christian Education of the General Assembly recommended the approval of the Ninth Annual Report of the Board of Christian Education and outlined a long series of activities. The twenty-first section of this series announces:

*Resolved*, that we rejoice in the ideals of peace which have characterized our national history. We support with no wavering loyalty the Army and Navy as organizations to be used only in self-defense.

We abhor war. We believe that aggressive warfare is contrary to the will of God. As a Church, we seek peace and will pursue it. We are opposed to compulsory military training in educational institutions in times of peace. We would lift the oppressive burden which war places upon our people in days of war and days of peace. We believe that this can be done only by dealing effectively, by means of Christian education, with the causes of war.

We, therefore, pledge our undivided support to all efforts and agencies which make for peace and international good will. We work and pray for the success of all undertakings which seek through conferences, peace pacts, treaties, and courts of justice to outlaw war and to establish among men international understandings based upon mutual respect and Christian good will.

In a day when forces are at work undermining the constituted and historic authority of our nation, we register our unequivocal support and undivided loyalty to the Constitution of the United States.

The following extracts are taken from the report of Dr. William Chalmers Covert, General Secretary:

*Are We Training Too Many Ministers?*

The question of an oversupply of ministers in the Presbyterian Church is being discussed without the facts being generally understood. The general situation in respect to unemployment gives the subject of oversupply in the ministry undue importance at this time. When churches are retrenching and boards and agencies are suffering through heavy decline in gifts, it is easy to conclude that the demand in the field of religious service and leadership has been more than met and that the remedy would be fewer ministers.

But what are the facts? In the Presbyterian Church in the U. S. A. in the year 1930, 264 students for the ministry were entering theological seminaries; in 1931 there were 451, and an increase of students for all kinds of full-time Christian service from 330 to 596, an increase of more than eighty per cent. That this increase is due to passing conditions in the economic realm and to a return on the part of the generation to a more serious mood in the face of a world crisis is scarcely to be doubted. This has been true in all previous similar situations. But wrong conclusions may thereby be drawn as to the actual state of ministerial supply and the need in the light of the next decade of church work.

The net increase in the number of our Presbyterian ministers from 1920 to 1925 was 83. During the period from 1925 to 1930 there was a decrease of 30, and in 1931 an apparent gain of 27. The successful operation of the Pension Fund may account in part for the greatly increased number of retirements during the past five years. This will continue. That the total number of seminary graduates is far larger than the number of ministers annually ordained and installed is due to the fact that our seminaries train men for other denominations and other forms of Christian work.

The present marked increase in candidates occurs chiefly in the pre-seminary, or college, period. When the average student fatalities in a long course of preparation are taken into account and the usual effect upon all altruistic callings of a revived condition in the business world, to which we hope to return, this

present increase in candidates is insignificant and should not enter into the discussion as a factor in the problem of oversupply. What is at the bottom of this apparent oversupply of ministers? Not that there are too many men engaged in the work of comforting and directing the lives of a sin-weary, distracted world of men and women.

1. There are men in the ministry who feel that they are not prepared to meet the baffling complexity of modern social life with an effectual adaptation of their message and program. They stand discouraged and appalled. They feel that any other field than the one in which they are will be easier; hence their appearance among the long list of applicants for vacant pulpits. There is an oversupply of ministers who have lost certitude as to their calling in this strenuous day and are subjects of a restlessness that spoils leadership and presents to the Church the illusion of too many ministers.

2. The economic uncertainty of pastoral support will continue to hold back from the ministry young people whose idealism and spirituality cannot be questioned. When family life and the support and education of children are accepted as the sacred duty of young men and women, the profoundest spirit of consecration will not eliminate the practical questions of a competent living or prevent them from turning to other forms of Christian work.

3. The urgent demands of organized philanthropy, reform, and education for religiously trained and devoted men and women increasingly will take the output of our seminaries. The supply of intellectually equipped religious leaders is heavily drawn upon by these service units of modern society. This demand will in all probability increase.

4. The Church, organized for national, regional, and local programs of work, is making a new demand for the services of ordained ministers. This is a far more extensive and varied call than is generally understood. This demand cuts down the available supply of qualified pastors and constitutes a disturbing feature in the life of our churches.

5. The approach of church union, particularly as proposed among the denominational units in the Presbyterian and Reformed bodies, is offered as ground for anxiety as to a probable



oversupply of ministers. The merging process will naturally be slow, and will make possible the absorption of workers in the many varied programs of the joint enterprise of world service.

6. Death! These faithful servants, young and old, in positions of conspicuous leadership and in obscure parishes in mission fields of the Church, year by year lie down to die. They must pass the torch to other hands as they fall. Those who fall every year exceed the number who rise to take their places. How can they pass the torch to other hands when death works faster than life?

In other words, the effective ministry of the present does not seem to be in danger of an oversupply. The danger is from an inadequate supply of highly gifted, profoundly consecrated, and genuinely prophetic leaders. The Holy Spirit stands ready to supplement and direct the best there is in human personality. The divine purpose is to be realized in this age of sophistication and unfaith only when such a combination is effected.

#### *Bible Chairs in Colleges*

In recent years the departments of Bible in eight of the colleges have been enlarged into departments of Bible and religious education, in which three full-time professors are engaged in offering at least thirty hours of work. To inspect these departments of Bible and to give particular consideration and thought to these departments of religious education is one of the most important tasks laid upon the College Department.

#### *Why Christian Colleges?*

Edward S. Martin said in the "Easy Chair" of Harper's Magazine in April, 1921: "If colleges are to retain their importance they must be able to impart spiritual leading to minds that are fit to receive it. . . . If they fail in that, they lose their leadership, which will go to men of faith, as it always does. . . . More knowledge of the purpose of the invisible God in this visible earth and of the laws to which human life is geared, and what that life is all about, and what comes next—that is the kind of religion that sometime must run through the colleges. How they are to get it, heaven knows, but they must get it or they are no good."



In the Christian college, with its curriculum based on the Christian philosophy of life and taught by earnest Christian men and women, lies the answer.

These colleges of ours have as their chief concern the preparation of men and women to serve the world and their generations as earnest Christian thinkers and leaders. A study made in our colleges a little while back showed that more than half of the students responding to the query as to the objective they sought in college answered in the spirit of the following replies: "To develop a spirit of Christianity"; or "To serve society"; or "Completer living."

#### THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

##### *Typical Pronouncements*

The reports relative to Young People's Work are in the main most heartening and seem to indicate that the period of depression is not seriously affecting this department of the Board's work.

Certain studies made in the endeavor to afford relief to the liberal arts colleges have evidenced the following:

That some areas have located therein so many competing colleges that they cannot afford requisite local support to all.

That certain denominational groups have related institutions beyond their ability or willingness to maintain in an adequate manner.

That institutions having an attendance of less than three hundred students operate at a disproportionately high cost per student.

That economic conditions have already forced certain institutions to make adjustments and are prejudicing the long continued operation of others, some of which are obviously required in the program of Kingdom development.

That further adjustments, if made speedily and wisely, would greatly reduce the threatened college mortality, increase the financial resources, enlarge the field of service of the surviving institutions and afford relief to the entire group of Church-related colleges.

The present situation is one not only of danger, but of opportunity. While it is inevitable that some institutions will be wrecked, those that so adjust their ballast, trim their sails and maintain a firm skilled hand at the wheel as to weather the present storm will be in a position to render an enlarged service through the years that lie ahead.

The General Assembly, through its appropriate committee, remarks *inter alia*:

The Committee notes with approval and satisfaction the reports of our Young People's Work. It is most encouraging and indicates that the period of "relaxation" is not seriously affecting this department of the Board's work. The figures reveal the heartening fact that with a few exceptions there has been a growth over last year in all phases of work.

The Secretary of the Board, J. E. Bradford, D.D., merits the commendation of the entire church for the capable manner in which he administers the affairs of the Board. Mr. M. M. Shaw, the popular leader of the Young People's Work, is also highly commended for most efficient service.

#### THE METHODIST EPISCOPAL CHURCH

A résumé of the work for the quadrennium of the Methodist Episcopal Board of Education outlines the work under fourteen heads as follows:

1. The general advisory and supervisional relationship of the Division to the educational institutions.
2. Promoting the religious training of students at institutions of the Methodist Episcopal Church.
3. Promoting the cause of education throughout the Church by publicity.
4. Receiving and distributing funds for the aid of educational institutions.
5. The Board, in consultation with the administrative officers of these schools (theological schools), shall establish budget askings for their adequate support.
6. Assisting in the general cultivation of World Service interests.
7. Annual conference presentations.

8. Cooperating with other Boards of the Church in educational work under their care.

9. Cooperating with interdenominational educational agencies.

10. The Board may serve as a general medium of communication between teachers desiring employment and institutions needing their services.

11. Student Loan Fund.

12. The Board shall maintain and administer institutions for Christian education among the Negroes.

13. Cooperating with the Board of Home Missions in the Wesley Foundation movement.

14. Cooperating with the Commissions on Curriculum and Courses of Study.

Since the publication of the above report, the staff personnel was announced as follows:

I. *General Board Activities*: Dr. Frederick C. Eiselen, corresponding secretary; Dr. Wm. S. Bovard, assistant secretary for promotional activities; H. K. Wright, comptroller; Miron A. Morrill, director of publicity.

II. *Educational Institutions*: J. P. MacMillan (deceased) assistant secretary, educational institutions; William J. Davidson, assistant secretary, institutional financing; Merrill J. Holmes, assistant secretary, educational institutions for Negroes; Warren F. Sheldon, assistant secretary, Wesley Foundations.

III. *Religious Education in the Local Church*: Merle N. English, associate secretary; Blaine E. Kirkpatrick, Charles F. Boss, Jr., Bert E. Smith and Nathaniel F. Forsyth, assistant secretaries.

IV. *Cooperative Enterprises*: Wade Crawford Barclay, secretary of Joint Committee on Religious Education in Foreign Fields; Corliss P. Hargraves and H. G. Conger, secretaries.

#### CHRISTIAN PERSONALITY

Dr. W. R. Cullom, as Chairman of the Committee on Interrelationships to the Education Commission of the Southern Baptist Convention, recently made a most significant report entitled "The Challenge of the Hour to the Christian School," the three recommendations of which are:

1. That this Retreat seek to bring together here at Ridgecrest next year at least five hundred Baptist educators with a view to begetting and developing a closer fellowship in the sacred task

in which we are trying to serve in the work of the Kingdom of God.

2. That the Program Committee for next year be requested to make its program in the main to cluster around the general theme of *Christ in Education*.

3. That each member of this Commission have his name put on the mailing list of the Congregational Education Society, 14 Beacon Street, Boston, Mass. Twenty cents in stamps should be inclosed to pay for mailing the occasional report letter sent out by this Society.

Dr. Cullom also submits a good paper, "Shall Education Be Christian?", recently delivered by Dr. A. C. Reid of Wake Forest College, Department of Philosophy. Dr. Reid declares:

The work of a Christian college, of necessity, consists of two parts. First, the academic. In this connection, the standard of efficiency must be second to that of no other type of educational institution. The full approval of local and national accrediting agencies must be retained. Students have a right to these stamps of thoroughness and approval, and they will go where such may be had. Moreover, physical plants must be adequate in size, in internal equipment, and in general appearance. The best academic work cannot be done with poor equipment, and unless we would cause many of our most promising young men and women to attend other schools, our own must be made adequate in size and equipment, and attractive in appearance. It is fatal in the long run to expose students to conditions which tend to develop a feeling of inferiority with reference to their training and their alma mater. The finest influence on the entire campus is the personality of the teacher, but his academic freshness, intellectual zeal, and inspiration become stifled by poor surroundings and a future which promises no improvement.

Second, the Christian school, by virtue of its right to exist, must be obviously and positively Christian throughout. By precept and example, in theory and in practice, it must reaffirm and develop in the hearts of students such Christian tenets as that God is father, but one who will not be mocked; that sin is sin, recognized as such by Christ who lived and died in a fight against it; that man, in addition to other great characteristics, is primarily an immortal soul to be saved for this life and for eternity; that Christ is "the Son of the living God," and is Saviour; and that truth, wherever and whenever it is discovered, is God's truth of which no one should have fear.

If Christian educational institutions are to do the work indicated above—and they must if they are to live—many im-

pediments must be removed, and ample provision must be made for their growth and maintenance, that they may keep abreast of modern demands. In the light of present circumstances, it seems obvious that two steps must be taken. First, all indebtedness must be paid. It will be paid when our people are correctly informed and are brought to agree on a policy which is of their own making. Second, a constructive educational policy must be adopted. This can be done only after making a thorough and impartial investigation of financial and academic problems which confront us. The policy must be one which will lead to institutional growth within a very short time, for the situation is already acute, and is rapidly approaching the point where the very existence of our institutions is imperiled. The policy must be one which will unite our Baptist people in spirit and in effort; otherwise, we subject ourselves to three imminent and fatal dangers: (1) That danger that each institution may become a nucleus around which its own constituency will rally and thus make the institution an end within itself, rather than a means to the larger ends of Kingdom service; (2) the danger of disintegration in the life and work of the denomination as a whole; (3) the danger of so discrediting our schools in the estimation of the best standardizing agencies and also in the eyes of individuals and groups that can give financial aid as to render all hope of recognition and help futile.

*It must be realized that the key to all Christian education is to be found in the personality of the individual.*

#### MERGER OF SEMINARIES

The November *News Letter* of the Board of Education of the United Lutheran Church contains the following statement:

The merger of the theological department with the Gettysburg, Mt. Airy, and Hartwick Seminaries would be helpful to Susquehanna University in enabling it to concentrate attention on the college and music departments. Within the college there are three well-defined curricula now offered—Liberal Arts, Business Administration and Commercial Education. At the present time the college and the music departments comprise the great bulk of the student body, enrolling 440 students. There are only eleven students in the three seminary classes, for whom three full-time professors are engaged and several part-time instructors. Thus it is clear that there is a well-established work at Susquehanna University in the college and music departments. While the theological department has done a significant

work in the past by furnishing the church with pastors and leaders, the two other Lutheran Theological seminaries at Gettysburg and Philadelphia have in recent years lessened the need for continuing a Theological Department at Selinsgrove. Susquehanna University will by the merger be able to concentrate its resources on the college and the music school which now draw 440 students from different states and one foreign country. By building increasingly strong college and music departments she will serve the church in a still more effective way than by scattering her efforts. She will continue to serve the church by sending to the proposed new merger seminary of the United Lutheran Church in the East graduates from her college who shall be better equipped for the ministry by virtue of attending a strengthened college and because of the opportunities to be enjoyed at a united seminary furnished by the merger of the four seminaries above referred to. The consolidation of these four seminaries would be in the interest of a better and stronger college at Selinsgrove which is already the major work at Susquehanna University and would also rebound to the interest of a united ministry in the Lutheran Church.

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### CLOYD GOODNIGHT

H. O. PRITCHARD

Cloyd Goodnight was born at Michigantown, Indiana, December 2, 1881, and died at Bethany, West Virginia, October 15, 1932. He was in his fifty-first year. He received the B.A. degree from Butler College in 1906; the M.A. degree in 1907. He was a student at the University of Chicago in 1912, and received the honorary degree of D.D. from the University of Pittsburgh in 1921, and the LL.D. degree from Butler University in 1929. He was married to Anna Hussey at Carmel, Indiana, November 20, 1907. To this union were born two children—John Thomas, who is a graduate of Bethany College, and now a student of Indiana Law School, Indianapolis, and Ida Frances, who is a freshman at Bethany College.

Dr. Goodnight was ordained as a minister of the Disciples of Christ and held pastorates at Danville and Shelbyville, Indiana, and Uniontown, Pennsylvania. From Uniontown he was called



to the presidency of Bethany College and began his work there on June 17, 1919. He was therefore in his fourteenth year of the presidency of Bethany College. During his administration the college made marked advancement in every line. The productive endowment of the institution had been lifted from \$604,804 to \$1,840,000, and the total assets of the institution from \$1,802,344 to \$3,280,000. The student body had been increased from 175 students of collegiate rank to 320 students of collegiate rank. During his administration two new buildings were constructed on the campus, and other buildings were remodeled and beautified. During this same time the college became a member of the North Central Association, and Southern Association of Colleges and Secondary Schools and on the approved list of colleges of the Association of American Universities. Bethany is also a member of the Association of American Colleges and the American Council of Education.

President Goodnight's death came suddenly and without any warning. He had been apparently in excellent health (he told me recently he was feeling better than he had in ten years). He attended The International Convention of Disciples of Christ, presided at the Bethany banquet on Friday night, October 14, went back to Bethany that same night, worked in his office all day Saturday, had a heart attack about 11 o'clock Saturday night and died thirty minutes later.

The funeral was held at Bethany, Wednesday, October 19. Rev. E. E. Moorman, of Indianapolis, a lifelong friend and college mate and the writer gave the addresses at the funeral. Moorman spoke as a pastor of the family and I spoke of Goodnight's larger relationships. In my address I touched upon the important position which he held both outside and inside our own group.

The trustees of Bethany College met immediately after the funeral and appointed an administrative committee consisting of two faculty members and three members of the board of trustees to carry on *ad interim*. The trustees will probably take some time in choosing a successor.



## A SOUND BASIS OF APPEAL FOR THE SMALL COLLEGE

J. S. CLELAND

Dean of Monmouth College

Too many of the small colleges are offering in support of themselves arguments which seem to confess their inferiority as educational institutions. In the advertising of many of these colleges, we read of low tuition charges, small living costs, a location near to the student's home, democratic spirit, sympathetic teachers, and moral atmosphere, but not of selective admissions, scholarly faculties, and progressive education. Some of the publicity material hints that the weak student is dealt with leniently and that there need be no fear of the ruthless weeding-out process used by the "ruthless" and "impersonal" universities. Sometimes it is suggested that the opportunity for wholesome social life makes up for lack of equipment and other material resources. In short, many of the small colleges are making an appeal upon a basis of acknowledged inferiority in opportunities for thorough training but with the claim that this inferiority is atoned for by a number of non-educational advantages.

Many friends of the small college will resent the charge that these institutions are asking for consideration upon any other grounds than educational merit. It may be agreed readily that there are many, perhaps one or two hundred, good colleges which are standing for the best in liberal education and which have no desire to attract students upon the basis of incidentals rather than the main issue. But the chief competitors of these good small colleges are the poor small colleges; and many of these poorly equipped and poorly managed colleges are guilty of soliciting students by asking them to substitute convenience and economy for more important considerations. And not only the weaker institutions—many well-established colleges which do in fact maintain excellent standards in education have chosen to proclaim the virtue of their athletic teams and dramatic clubs, the low costs and friendly spirit rather than to give evidence of superior opportunity for teaching and study. As a result of this

advertising by colleges which have nothing but minor advantages to offer, and also by those which need not and should not resort to an appeal which is more emotional than educational, there are many who have been taught to think of the small college as an institution which can offer substitutes for an education but not real values.

Can the colleges which make their appeal on the basis of substitutes for the most important educational values hope to hold the respect of the most worthy young people? Will they not be more successful in their attempt to win young people if they maintain an attitude of righteous pride in their educational standards? Is it not possible to bring about in the realm of higher education something similar to that which has been accomplished by the good private secondary schools of New England and other parts of Eastern United States? These high grade, private secondary schools have succeeded in winning for themselves a recognition as being superior to the large public high schools. They have made a virtue of their small size; they are proud not only of what they teach, but also of what they do not teach; and they point to their restricted curricula and limited numbers as evidences of merit. The appeal of these small private schools is upon the basis of superior quality in education. If the small college is honestly to claim recognition as an institution offering to undergraduates a superior educational opportunity, it must be able to show that entrance requirements, graduation requirements, equipment per student, standards of instruction, the training of the faculty, and all important factors that have to do with successful education are upon at least as high a level as that maintained by the large university, and that in addition to these points, it has definite educational values of its own. To do this is not beyond the power of the good small college. Is it, then, possible for the good small colleges everywhere to so present their claims as to win recognition as truly superior educational institutions?

If we urge colleges which in their appeals now seem to be putting undue emphasis upon minor considerations to turn to more worthy arguments, what ones shall we suggest? In the first place, when we attempt to establish the right of the small college to a place in the sun, it is well to remember that the

American small college is a distinctive type of educational institution. The small colleges are almost without exception liberal arts colleges and it is sometimes forgotten by those who are comparing the small college with the great university that the real distinction is not in size but in type. Liberal arts colleges are, or should be, for those who value knowledge for its own sake, for those who wish to lay a broad and secure prevocational foundation, thus avoiding the narrowing influences of too early specialization. If the liberal arts college is true to its purpose it will draw to itself a student body more intellectual in its interests than that of the undergraduate student body of the great university where utilitarian and vocational courses occupy the many who do not wish, or are unable, to deal with the mathematics, sciences, languages, and other abstract studies of the liberal curriculum. Let the small colleges be in truth centers of liberal education, and let them make their appeal for public favor on this basis and those who love knowledge will come to them.

We shall make no attempt to list many of the points which the good small college may reasonably depend upon as arguments for its place in the educational world, but some of these points may be referred to briefly. One claim which the good small colleges can make for themselves is that they have the advantage of selective admission. The state supported institutions usually must make provision for all graduates of the public high schools regardless of their records and choice of subjects. The independent colleges may specify subjects required for admission and may refuse to admit those whose high school records are poor. When the state university dismisses a considerable number of freshmen it is merely culling out those who ought not to have been admitted and who would not have been admitted to an institution which could use selective methods of admission. As a second point, the good small colleges may justly claim superior quality in their students. This is true not only because the liberal arts curriculum is attractive to students of scholarly ability, but also because it is those who have a basis for judgment concerning higher education who support the colleges. A family without college traditions is apt to select an institution upon the basis of size, publicity, and other external factors. It is likely

to be a discriminating family which chooses the small college. And a third point which the supporters of the liberal arts colleges should proclaim with pride is that in their halls will be found an emphasis upon good teaching. It is not unjust to say that too often scholarship is the only qualification taken into account in selecting the faculty of the large university. In the good liberal arts college, teaching ability, personality and character, are regarded as but little less important than scholarship for faculty positions. The opportunity to meet in small classes with men of scholarship and character is one of the values of the small liberal arts college which her patrons have always valued. In the good liberal arts college, students are not placed in large classes under the instruction of young and inexperienced teachers, many of whom are more interested in their graduate studies than in the teaching duties assigned to them.

At the risk of appearing to be inconsistent in listing as an argument for the small college, non-educational advantages which we have disparaged in foregoing paragraphs, we can refer to opportunities for self development in extra-curricular activities. Because the liberal arts college is attempting to train for positions of responsibility, the development of personality and qualities of leadership through these activities is an important part of her program. We can refer also to the importance of religion and spiritual ideals, and to a situation in which the student is encouraged to do his best because his career is known to all of his teachers and fellow students.

After all it is only the small colleges whose graduates have been fully tested and proved in our national history. The thousands of college men who since colonial days have led America in all phases of her advancing civilization have been for the most part graduates of the small colleges, because it is only within the present generation that the great university has come to be. We of the small colleges have a great heritage; can we not make it true, if it is not already so, that our courses are thorough and full of educational value, that our teaching is inspiring, and that we deserve the respect of the best young people of the land, not because our colleges are cheap, convenient, and lenient, but because they are select, personal, well-tried, and spiritual?

## A UNIQUE IDEA IN COLLEGE PROMOTION

HARRISON A. FRANTZ

La Verne College

A real challenge came to the Board of Trustees of La Verne College, La Verne, California, in 1925 when the large wooden structure which housed the institution was condemned as a building that might be used for school purposes. To meet this challenge a campaign was put on immediately which resulted in the erection of a splendid concrete administration building now known as Founders Hall.

On one of those delightfully pleasant March days of Southern California, when the new building was nearing completion, President Ellis M. Studebaker consulted the writer of this article, field secretary of the college, concerning the advisability of putting on a benefit banquet to assist in raising funds for furnishing the newly erected building. It was agreed that this should be done and the task was assigned to the field secretary. It was felt that, in addition to such financial benefit as might be realized, the plan would afford an opportunity for inviting a great gathering of constituents, educators, and friends to the college for a joyous celebration. Such an occasion has since become a tradition of the college and is observed annually.

About April 15, 1926, publicity material was prepared for the first banquet which was to be held on the twenty-fifth day of May following. The proposed event was vigorously advertised through the newspapers, and by both circular and personal letters. This publicity was followed in the immediate community by personal solicitation.

The purposes of the banquet were defined as follows:

1. To honor the anniversary of the new era in La Verne College development.
2. To invite friends of education and of our college into mutual fellowship in this celebration.
3. To afford opportunity for our constituents and others to contribute to the college by purchasing one or more tickets to this banquet.
4. To create good-will through fellowship and mingling together.

The following basis of admissions was adopted :

1. Major tickets at \$50.00 per plate.
2. Associate tickets for one or more members of the immediate family of the purchaser of a major ticket at \$1.00 each.
3. All students of the college \$1.00 each.
4. Aid societies of the various church congregations were encouraged to purchase major tickets for their respective pastors with the understanding that this courtesy would entitle the officers of their own organizations to be admitted on associate tickets.

Tickets were printed in the college colors, the major tickets being printed in orange, and the associate tickets in green. A register number was printed on every ticket and the stub which was retained by the college office constituted a signed pledge from those who took advantage of the privilege of paying for the major ticket within thirty days. Complimentary tickets were issued to some prominent educators.

This first banquet was held in the college gymnasium which was suitably decorated for the occasion. Later a more appropriate place was found in Fellowship Hall at the college church. The decorating of the hall in subsequent banquets has proved to be an interesting project for a Sunday School class.

The reaction to the price charged for plates at these banquets is very interesting. The fact that \$50.00 per plate was asked proved to be a great attraction. Many business men and others took notice on this account who would have given no attention had the price been \$.75. This type of banquet requires much publicity and salesmanship. Each year our experience has been that sales of tickets are very slow until the week before the event. During the last week before the banquet two or three times as many are sold as in the preceding weeks. This is evidence of the fact that the idea itself had taken hold of the people.

Five hundred people were in attendance at the first banquet and enjoyed a splendid four-course dinner. These people came from a wide area, some coming a distance of several hundred miles. In addition to the general constituency who patronize this occasion from year to year, groups represented are prominent educators, the college alumni, business men, professional men, chamber of commerce officials, and newspaper men. Toasts dur-



ing the dinner, recognition of various groups; a report of the purposes, financial aims, and results of the banquet; and a major address by some outstanding educator constitute the program of the evening. From 50 to 80 per cent of the students of the college attend these annual celebrations each year and are placed in a group at reserved tables. The Varsity Club sponsors the selling of major tickets to alumni of the institution and funds accruing from such sales are placed in a rotary loan fund to assist worthy young men in securing a college education. Special tables are reserved for alumni members who are in attendance.

The "Booster Banquet" of 1926 brought gratifying results in general fellowship and good-will as well as much publicity to the college and \$6,394.00 net in cash. Therefore the trustees of the college at their annual meeting held in January, 1927, decided that a like celebration should be held annually and that this event thereafter should be observed as the "Annual New Era Banquet." The second banquet was held in November, 1927. The season for holding the event has since been set for early in February of each year that it may be in connection with a general Home-coming Week at which time special lectures and classes are provided for the constituents and friends who find it possible to attend. The annual meeting of the Board of Trustees is also held at this time. Owing to this shifting of date to the spring no banquet was held during the calendar year 1929.

Inspired by the anticipation of the new building in 1926, the banquet idea with a \$50.00 plate was comparatively easy to initiate. However, when the trustees of the college authorized the banquet as an annual event it was decided that the price should be \$25.00 for the major ticket. At the same time a life membership ticket at \$500.00 was authorized.

The first "New Era Banquets" held by La Verne College have had an average attendance of 40 people and have brought to our treasury, in a most delightful manner, the total sum of \$28,277.23 in cash. These five banquets were put on at an average cost of \$155.00 per year or a total of \$775.00. This leaves a net income to the college from this source of \$27,502.23 or an average of \$5,500.44 per year for the five years. Coming as it has from so many people, every dollar of this money has been given with

good will and has had a tendency to tie the donors more closely to the institution. It also has created with many individuals the habit and anticipation of making regular contributions to the cause of Christian education.

Each year before the banquet a definite objective is set to which the anticipated funds are to be applied. Among these objectives have been furnishings for Founders Hall, books for the library, additions to athletic equipment, and the reducing of an old deficit which had accumulated in the earlier years of struggle. This latter brought the largest amount received in any one year; for some individuals gave as much as \$500.00 and \$1,000.00 each, which brought the net returns of that particular banquet to \$11,003.32. The lowest net returns during the five-year period were \$2,810.00.

This plan or one similar to it is being used by a number of colleges and it is a pleasure to recommend the idea to other institutions as one which will bring gratifying results.

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## THE WORK OF A WOMAN'S AUXILIARY

MRS. J. R. WILKIE

Publicity Chairman

Whittier College, located in Whittier, California, is one of the fortunate colleges which is "mothered" by an auxiliary. This organization known as the Women's Auxiliary of Whittier College, had its beginning in the fall of 1904, and for twenty-eight succeeding summers the members of the executive board have made a tour of buildings and grounds to find where improvements and repairs should be made not provided in the regular budget of the trustees.

As a true mother is interested in beautiful and homelike surroundings for her sons and daughters, so the Auxiliary has shown its interest in like manner. Reading through the records of early days, one finds varied college and student interests fostered and cared for. Money has been spent in paying gas bills at the College, for tuition and laboratory fees for needy

students, for loans to Mary and Jack, for new rugs and curtains, furniture and pictures, floor lamps and cushions, table linen and dishes, score-board, sewing machines and lamp shades.

The Auxiliary members have provided bulbs and seeds and plants for the grounds, have begged, borrowed and earned money to help the College "fathers" in their money stringencies. They have aided in contributions of \$1,000 at a time to money campaigns. One year a serpentine cement walk made a graceful entrance to Founders Hall. At another time a bridge was built across the arroya. Stories are told when all the families of the members turned out with teams and shovels, rakes and hoes to beautify the campus, of the days when the women met together and canned fruit for the dining-hall. Three pianos in one year were installed in the girls' halls, one of them a grand.

And so the record continues down to the present day. Ambitious even in the face of money scarcity, with its usual optimism, the board this year ordered radical improvements and furnishings in the girls' lounge in Founders Hall and evolved a president's office which sets the aesthetic emotions of the beholder tingling with the very joy of color and dignity.

How have they done it all? By ways as varied as the methods in spending. At the twenty-fifth anniversary dinner the younger members gasped at the stories of the handicaps and difficulties which, in the old days, the pioneer members had to surmount to fill the treasury—of loading gasoline and smoky kerosene stoves, tables and chairs, kitchen equipment and dishes into farm wagons, spring wagons and conveyances of any kind and taking them to an empty store building to prepare and serve a big dinner. Today the organization will put on a three-day series of convention luncheons and dinners with half the effort, for all they need to do is to walk into the spacious dining-room and well equipped kitchen of the Friends Church, which is always at the Auxiliary's disposal.

The stories of these pioneers make one pause and say, "There were giants in those days," especially when one reads the long list of activities—publishing and selling cook books, catering for big banquets, dinners and weddings, tying comforts, giving en-

tertainments, carnivals and minstrel shows, holding food sales, sewing and the like.

In the last few years a well patronized December bazaar has been a fruitful source for increasing funds. A memory quilt with the names of individuals and organizations on it has proved to be almost as interesting as the fad of history maps and has brought over \$350 to the treasury. Added to the methods of fund raising already mentioned are the membership dues and magazine commissions. The dues (\$1.00), though small, add from \$250 to \$550 in prosperous times to the treasury. The magazine chairman has built up a business in magazine subscriptions which brings in a goodly sum each year.

The last of September, "vanishing depression luncheons" took the Whittier community by storm. The plan is as follows, to quote a newspaper report:

"The series opened with six members of the Auxiliary at a luncheon. Each of these six in turn invited five friends to a 'depression luncheon.' This week these thirty women are scouting for one hundred and twenty guests who next week will be in the hunt for three hundred and sixty hungry 'lunchers.' One more week would complete the series unless each of these seven hundred and twenty women insists on inviting her husband to a special luncheon and he, gallant that he is, will help finish the total."

The number of invited guests decreased with each individual luncheon while the aggregate number of luncheons given increased with each round. As this paper goes to press over eleven hundred women have given of their time and money to be guests at these luncheons, while many of these same women have already completed their "line." The price per plate for the luncheon is twenty-five cents. Two interesting items in these luncheons are the number of women outside of the membership who assumed the obligation to give a luncheon and the number of new members who came into the organization through this interest.

A series of convention dinners are in contemplation. Needles are busily embroidering and sewing for the December bazaar. The twenty-four hour basket is making the rounds. In it a member places some useful article and passes it to the next donor

who takes something out, putting the price for the article in the basket's bank and in turn adding her contribution to the contents. A shirt with patches, but seeking more patches, is traveling up and down the streets of Whittier. Underneath a blue or pink or any colored patch lurks a dime, a quarter and here and there a fifty-cent piece.

In addition to its regular program, in the fall of 1931 the Auxiliary was asked by the College administration to become publicity sponsor for the John Greenleaf Whittier dinner. The Auxiliary had always been active in the sale of tickets for this project. This dinner has become an institutional affair, being resorted to at intervals, as a means for obtaining quickly a large sum of money. It had its inception December 17, 1923, when Dr. Walter F. Dexter, president, and his associates held the first John Greenleaf Whittier dinner at the Ambassador Hotel, Los Angeles, with William McAdoo as the speaker, and Schumann-Heink, an added attraction. The goal set was one thousand dinners, with plates at \$100.00 each. One hundred thousand dollars was thus raised for the new program at the College. The daring of the venture and the desire to aid Whittier College were the moral forces which aided in making the ambition a successful achievement. Its success was attested by other organizations patterning after such a plan. Succeeding dinners have been reduced to \$25.00 a plate.

We have gone to some length in telling the history of the organization, the projects through the years, and the methods employed in raising money. But there are three aspects of this organization's work which make for more than money value. Interesting women of the community, and especially mothers of students, in its work, the Auxiliary has built a fine loyalty to the College which cannot be measured in dollars and cents. Year in, year out, these women attend the monthly program and social meeting of the society and have welded together a community pride and a community loyalty which react upon the welfare of the institution in no small way. Secondly, the social side is emphasized and over the tea table many a lonely woman has found friendly contacts that make life richer and more beautiful.

Lastly, the high quality of programs has developed and cultivated, to a large degree, an educational and cultural outlook upon life resulting in a fine type of wholesome mental attitudes.

Happy is the college which is "mothered" by a similar organization.

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## WOMAN'S ALBANY COLLEGE LEAGUE

THOMAS W. BIBB

President of Albany College

In the rebuilding of Albany College at Albany, Oregon, the work of the Woman's Albany College League has been of major importance. It has attracted a wide interest, particularly among other independent colleges and institutions which may well be served by a similar organization.

The aims and methods of the League can be understood best when the situation of Albany College at the time of organizing the League is understood. Albany College was founded in 1867 by Presbyterian pioneers. It was built upon a small campus close to the center of the small town of Albany, and soon was surrounded by residences and business houses, so that the College became a part of the community life. Its efforts for many years were directed mainly to serving its own community, with a large percentage of the student body made up of young people living within a few miles of the campus. That this policy was justified is evidenced by the friendly, Christian atmosphere of Albany, now a city of 6,000, full of good neighbors; and Albany College graduates are to be found in law offices and banks, newspapers and shops, schools and churches.

However worthy this work,—and it is admittedly worthy,—it was limited in its scope, and ten years ago Albany College sponsors decided that the College should widen its influence. The decision was made to rebuild the College on a new, more extensive plan, and to prepare for a new growth, a much increased student body, and a more aggressive policy of expansion. This program called for additional help, and the Woman's Albany College



League was organized, with a membership that was representative of every part of the state.

The actual organization took place at the annual meeting of the Women's Synodical in October, 1923. The aims of the League are three-fold: first, to extend the influence of Albany College through an increased enrolment and wider publicity; second, to secure contributions to the rebuilding program; and third, to assist in various specific ways, such as gathering funds for a woman's building.

The organization is centrally controlled, with a state executive board, and various key women about the state, with districts to correspond with the divisions already laid out by the church for its own work. These key women maintain a contact between the local branches and the state organizations, and are expected to organize new branches, interest new contributors, and promote the work of the League whenever possible.

Local branches are organized whenever a group of women are sufficiently interested in the College. These branches create enthusiasm for the College, give out information concerning its development, and sponsor money-raising activities for specific purposes. Some of the branches give luncheons and teas to raise money, and introduce speakers who tell of the work of the College. The Portland branch, located in the largest city in the state, sponsors rummage sales, lectures, plays, Christmas sales of holly and lavender bags, and dinners. Dues consist of an annual pledge of \$1.00 or more to the work of the College. The usual scale of dues is as follows: Active Membership, \$1.00; Associate Membership, \$5.00; Sustaining Membership, \$25.00; and Life Membership, \$100.00 or more.

Among the specific activities promoted by the branches was standardization of the library, undertaken by the Albany branch, located in Albany, the home of the College. This group, having almost a daily view of the campus, has chosen the additional work of beautifying the grounds with shrubbery, trees and lawns. This work is going forward under an expert landscaping plan.

The Portland branch did the College a real service last year. The larger proportion of the budget of the College must be met

by gifts, and the pledges, which were the result of a campaign five years ago, expired last year. A large concentrated campaign was judged not in order, and the Portland branch undertook to secure extension and rewriting of the pledges, and the securing of new gifts. Although their goal was not reached, the campaign was considered a success.

Aside from the particular activities of the branches, the League has worked steadily on its major project of erecting a woman's building which will offer living quarters for eighty women, and dining room and kitchen facilities for all of the men and women on the campus. Social halls, quarters for the Dean of Women, and a home economics laboratory are in the plan.

When the College moved to its new campus, seven years ago, as the first step in its rebuilding program, sufficient money was not available for buildings. The old dormitory was moved to the new campus, and reconstructed as a temporary home for the women. Funds were found for remaking the interior, but nothing was available for the exterior until the League came forward with money they had accumulated for the woman's building.

With this money, the College was able to put on a stone and brick veneer and fireproof roof, which makes the building a permanent, beautiful, building. It is now used as a woman's dormitory, while the men, crowded out of their expected home, find rooms in the private homes of the town.

The League is now hard at work to complete their task of raising funds for the woman's building, so that they may announce this triumph on the occasion of their tenth anniversary, which comes in October, 1933.

Funds accumulated through the activities of the League are invested in government bonds until such time as the amount on hand, plus the amount held by the College for the same purpose, shall warrant construction. The basement is already in, and roofed over. It stands under its temporary roofing a daily reminder of the hopes and expectations of the League.

## RELIGION AT THE FIRST WORLD COUNCIL OF YOUTH

MARY ELLEN LAUVER

The first World Council of Youth, organized under the joint auspices of the Youth Division of the Olympic Games and the Junior Council of International Relations of Southern California met at the California Institute of Technology from August 16 to 27, 1932. It is the intention to make such a Council a regular feature of the Olympiads of the future. In purpose this Council differed widely from most of the youth conferences of the past. Young people from all the world were to meet and discuss creatively and intensively the problems which their elders are facing, to gain a broader understanding of them, to engender a feeling of comradeship among the youth of all nations which will make intelligent and sympathetic cooperation a possibility, and to clarify their thinking by exposing it to the cross-fire of protagonists of opposite theories. It was not anticipated that the delegates would attempt to solve the problems, nor even wholly understand them. Particularly, the delegates did not meet to pass resolutions telling the rest of the world what it ought to do or think. No panaceas were offered for the ills of society. Ultimately, however, one may be found as a result of the serious study of the major problems facing the world through this new type of investigation and cooperation.

The planning and promotion of the Council was entirely in charge of young people, most of them still in college. Adults gave some suggestions, but the actual work and responsibility of making the contacts, financing the project, providing the program, and housing the delegates was performed by these college students. About one hundred twenty young people, including representatives from China, Japan, India, Syria, Mexico, New Zealand, Australia, Canada, Germany, Austria, Poland, Africa, and the United States of America met for the conference. The majority of the foreign delegates could speak English fluently. This eliminated any need for interpreters, and greatly simplified group expression.

The delegates organized themselves on the commission plan, the four major divisions being concerned with problems in the field of Education, Economics, International Politics, Religion and Philosophy. The creative discussion method in which situations, not subjects, are discussed with reason rather than with argument, was chosen as best suited to the free expression and exchange of views for which those present were striving. This method, of course, gave no opportunity for numerous speakers and lecturers; the delegates had come together, not to be told what to think, but to think for themselves. The approach to the problem in each group was intended to bring clearly into view the difficulties, conflicts, and undesirable features existing in the present situation. This was followed by discussion of the changes, revisions, or improvements needed. Next, an objective was sought. This search was marked by an impartial consideration of the emphasis which should be placed on various factors. The resources of the present situation, in knowledge, institutions, attitudes, or principles were examined to find what was available for the attainment of the desired goal. The final effort was to find a means of solution, in view of existing conditions, which society in general might accept and internationally put into practice.

The work of every commission was seriously undertaken and a commendable knowledge of fact and clearness of thought was evident. In the discussions on religion and philosophy this was particularly apparent.

The Commission on Religion and Philosophy had four subdivisions, one discussed comparative religions from the historic view-point; another, young people's methods for the betterment of international understanding; the third, the future of missions; the fourth, and most significant, the place of religion in the world today.

It appears to be true that there is an ever-increasing number of college students who are perplexed by doubt as to the necessity or reality of religious experience. Institutional forms of religion evidence many inconsistencies and much shallowness. The thoughtful youth is unable to reconcile the practices of the exponents of various religions with the professions made by

them. The intellectual youth demands that religion satisfy his mind as well as his soul. Because reconciliation between the theory and practice of modern forms of instituted religion seems impossible many a young person is led to the conclusion that he has outgrown religion, and that only the ignorant man can be satisfied with it. Certain schools of psychology and science have taken this view. It is, in fact, the school of naturalism which has created the question with which this commission attempted to cope.

A definition of religion was essential before discussion could take place. This definition needed to be broad enough to include the concepts of divinity held by such religious groups as the Hindus, Buddhists, Bahais, Confucianists, Atheists, Free-thinkers, and Christians. It was mutually understood that creedal religion was not to be discussed, since this could lead only to hopeless impasses, argument, and fruitless debate. A number of possible definitions for religion in its simplest form were analyzed and finally those present, representing as they did a great divergence of beliefs, adopted the following as the basis of discussion, "Religion is the attitude of man toward divinity which is reflected in life." This, they felt, included all the essentials of every religion—the devotion to a supernatural, the effect of this devotion as evinced in man's relation to his fellows, and to the world about him.

An attempt was made to determine whether man had in the past benefited by establishing contact with some divine force, and whether he could now, or in the future dispense with it without hindering his progress. The thesis of the naturalists, which lay at the basis of the discussion, was examined critically. Is it true that man, now that he has succeeded so well in conquering the hostile forces of nature, no longer needs religion, but can proceed alone—free from the burden of such a religious belief? To answer this it was necessary that the delegates examine critically the contributions which a belief in the spiritual reality has made to man's progress. Analysis of the effect of religion in the past disclosed several interesting things. First, no human society, however primitive, has ever been found to have existed without some form of religious life. Religion is a

basic human institution, comparable to the family. To postulate a society without religion would be to postulate a condition contrary to fact. Religion has always been, and to those present appeared to be, an inseparable part of communal life.

Next, religion has been a powerful factor in developing culture. It can be fairly said that religion is the basis of culture, representing as it does the highest aspiration and inspiration of man toward achievement.

Third, religion is a great aid in the achievement of the integration of personality. The factor here which seemed of most importance was that this faith in divinity gave one a deeper faith in his own purpose and the assurance that his acts would have eternal significance. The realization of purpose in life and the assurance of unity and harmony in the universe which is so essential to a happy life can be secured more easily and readily by a belief in divinity than in any other way.

To the satisfaction of this group, man's continued need of a spiritual reality in his life was thus established from the point of view of history and demonstrable fact. This acceptance by the group of the continued need of man for a religious experience led naturally to the decision that religion and its ethical precepts must be made the focal point of their lives, permeating every activity. It was freely acknowledged that this permeation has but seldom occurred, even in rather isolated areas, yet the essence of true religion is so dynamic that the possibility of such a thing cannot be denied. The first concern of the protagonists of this belief must be to awaken people to the necessity of creative religious activity, through the reality of example, rather than through abstract precept alone. It was the consensus of opinion in the group that present-day interpretations of religion, whatever the creed, were not of such a nature as to constrain or inspire men to bring about great changes in the social order. The opinion was also advanced that none of the existing forms of institutional religion fits the needs of the day. The difficulty, they felt, was due not to a deficiency in the actual principles of religion, but to the great body of ritual and dogmatism which men have built up about these essential points. In the critical analysis of the shortcomings of present-day religion, the delegates decided that without regard for the institutional forms



through which a religion may express itself, it must, if it is to meet the needs of the men of this age, provide for the following things:

1. The abandonment of superstitions.
2. The abolition of prejudices and rivalries between men.
3. The cultivation of wholesome physical development and the recreational side of life.
4. The maintenance and increase of humanitarian activities.
5. The development of culture in all its phases.
6. The development of man's spiritual nature to as great an extent as his physical and mental nature.
7. The satisfaction of the intellect, to the degree that the known facts of science and religion may be harmonized.

During the discussions Christianity was frequently criticized harshly as being insincere, serving as an opiate to exploited peoples, a hindrance to progress, and the tool of imperialism, yet it is interesting to note that, in the end, it was essentially the ideals of Christ which were selected as those to be included in the religious life of the thinking man of today. This predominantly non-Christian group has outlined principles differing very little from those set forth in the New Testament as the requirements for a balanced development of personality—growth in wisdom, stature, and favor with God and men.

Farthest from the intent or desire of the participants in these discussions was this endorsement of the principles of Christianity, yet unconsciously that was the result.

Then, too, the only arguments accepted as valid by the entire group for explaining man's need of religion and of a spiritual reality in his life were those based on anthropology, sociology, and psychology. There is, of course, nothing in these ideas which does violence to the truth. It does, however, make it evident again that youth wants demonstrable fact at the basis of his beliefs. With reference to religion he finds this fact, not in the craving of man's mind or soul for aid from a supernatural power, but in the revelation of history and the sciences.

Still another point of significance to those interested in Christian education is this. Non-Christian religionists seem more interested in acquiring an intellectual background for their faith than do the Christians. The non-Christian delegates at this council seemed to have a broader knowledge of other religions

than did the Christians, who would appear to be content with their own beliefs, and unwilling, either through intolerance or inertia, to examine freely and thoroughly those of other groups. It was surprising how few Christians there were in the commissions discussing religion, and how few there were in the Council as a whole. Whether this was due to a lack of interest in world problems, or to the fact that Christian young people have not been given an intellectual basis for their faith which would enable them to withstand the skepticism of the universities until they have the advanced training needed for such discussion is a question which challenges thought. At the present non-Christian youth, at least, is interpreting the deficiency to mean, not a failure on the part of man, but rather a failure of the principles and religion of Christ to withstand the stress of modern life and thought.

Somehow, without further delay, we Christian people ought to refute that position.

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### DR. VAN DYKE'S BIRTHDAY PARTY

MARTHA T. BOARDMAN

When the American Academy of Arts and Letters convened in New York City on November 10, 1932, it was not for any prosy program of cut-and-dried routine but for a gala festival. In addition to the usual business of conferring its "diction awards" and electing new members (Walter Damrosch, Paul Manship, Mrs. Anna Hyatt Huntington), the Academy honored itself in the high privilege of celebrating the eightieth birthday of one of its best-known and most dearly beloved members—Henry Van Dyke. President Nicholas Murray Butler, President of the Academy, reviewed his distinguished attainments in diverse fields ranging from literature to diplomacy. Professor William Lyon Phelps spoke of "The Illustration of the Good Life," and Mr. Robert Underwood Johnson read a sonnet written for the occasion.

We are indebted to the *New York Times* for the following extracts from the address of Dr. Phelps and Dr. Van Dyke's reply.

A minister of the Gospel, a faithful pastor of city churches, a Professor of English Literature at Princeton,

a public speaker of extraordinary persuasiveness and charm, American lecturer at the University of Paris, United States Minister to the Netherlands and Luxemburg at the most critical period of modern history—one might suppose success in all these undertakings would be a sufficient title to distinction.

But it is not for any or all of these that we are celebrating his birthday. It is because he is a poet, a novelist, a creative artist in letters. From his first book published in 1884 his writings have revealed facility of phrase and the illumination of wit and humor. He has handled his pen in the library with the skill that he has shown with the fisherman's rod. If fishing be the contemplative man's recreation, his books on that theme have been excellent examples of emotion remembered in tranquillity.

In his reply, Dr. Van Dyke said:

If there is anything in the world for which a man deserves no credit it is his birthday. This is true for his first and his last. Both come without his choice. Only for the years between is he responsible. It is a comfort to know that you think my years between have not been altogether wasted.

Many tasks of different kinds have met me on the way. None was accepted without a real claim of service. I have not written for the market, but because certain things seemed worth writing about. If they came in prose they were written in prose. If they came in verse so were they written, hoping that they might be poetry. A poet must keep his eye on the object and his imagination beyond it. What he does not see and feel he can never make into a poem. If a thing is worth writing about, in prose or verse, it deserves the best, clearest, most fitting words that a man can find. That tribute I have gladly paid to the art of letters.

As the only minister who has been admitted to the Academy, I am grateful for your tolerance toward my simple faith and for encouraging me to live up to it better. That faith is not at war with art or science. Truth is its friend, beauty its ornament, goodness its aim. Its door is open and its windows wide. It knows not hate or fear. It is in fellowship with all who deal justly, love mercy, and walk humbly with their God. To these sailors, homeward bound:

The port, well worth the cruise, is near,  
And every wave is charmed.

## THE STUDENT WORKERS' ROUND TABLE

HARRY T. STOCK, *Editor*

## AN EFFECTIVE CHRISTIAN PROGRAM AT A CAMPUS

There is no one way to organize religious activities at a campus. Any standardized scheme fails. Every local situation must be studied in the light of tradition, present organizational setups, personalities, administrative attitudes. The ideal plan may be long in developing; the scheme matured suddenly over night or taken bodily from a neighboring institution is almost certain not to be the desirable one for this particular situation. Just as the educational process carried on by the faculty may be regimented or standardized to death by those who present, from the outside, some nicely detailed measurements and standards, so religious programs may be very artificial and wooden if "accepted" from some one who has seen these particular plans work well elsewhere.

Certain principles, however, may be recognized as having general validity:

1. No one person, and no staff of leaders, either related or unrelated to the university can do the whole work of religion. It is very well to have a professor or dean of religion; he can counsel and instruct and do a great deal for students. But the school either has a religious or an unreligious atmosphere, and this influences the student's life more than does the one specialist on religion. A student may learn music from a professor of organ even though no other faculty members are musical; but the likelihood is that students will not get very far in their religious development if there is but one man on the staff responsible for making religion real and powerful.

2. The religious development of students is too important to be left wholly to voluntary student organizations. Such organizations should be a result of genuine religious interest on the campus and in the community; they should not be the chief or sole agency for religion any more than a French club should be the chief means of instructing students in French. The school or the churches or both together should take the initiative in planning a

type of school life in which such needed student organizations will develop and function effectively.

3. The church cannot ignore its responsibility at colleges and universities. These are strategic years in the lives of potential laymen and professional leaders. Surely, if the church of the future is to have intelligent counselors of youth it should expect to get a large per cent of such leaders from among the college bred men and women. The ministry of the church at student centers, therefore, must be intelligent and well planned and supported by the denominations at large.

4. The churches must never do separately what can be done as well together. Church union, as such, has become a fantastic catchword which naively promises the millennium. History demonstrates that the times when the church has been most prophetic have been the times when it was not a unit. But the present separate weak approach of denominations which have little difference in ideas and ideals or in theories of student endeavor is worse than foolish. No church will be hurt by joining with its neighbors in blocking out the main points of a united program for students; certainly the students will benefit.

5. An ideal situation is that in which the administration of the school, the local churches, and the voluntary student organizations unite in developing a program (not necessarily an organization) which will meet the demonstrated needs of students. Many phases of this united enterprise will be reserved by or allocated to specific agencies, but there will be a unity, comprehensiveness, sense of direction and power which are usually lacking today.

Nothing is more needed at this moment than that every campus in the nation shall be the subject of serious study by the local leaders: by administration, faculty, church leaders, Christian Associations, and student representatives. With no axe to grind and no program to sell, the local leaders could do a piece of practical research which, in value, would not be exceeded by any study undertaken in any department of the university. Growing out of such investigations, there would be a variety of experiments throughout the country which might well revitalize the religious life of the nation.

## PLANS AND METHODS

Getting started is one of the most important things in a college career. Freshmen are advised by parents, local pastors, the faculty, and the seniors. Many church groups have a meeting, early in the year, when the wisdom of the elders is passed on to the newcomers. Fred Morrow, of the Westminster House, Corvallis, Oregon, passed on to freshmen a green sheet, mimeographed, in the form of a letter, containing an editorial by Bryant Drake, of Springfield, Missouri, on: "If I Were Enrolling in College." Some of the sentences which cause one to stop twice are: "I would remember that I can go to college for an education. . . . I would let my professors worry about my grades, but I would be interested in probing around in new fields of knowledge. . . . My own mind would command my respect."

We had come to the point in American life where we could not hold meetings without something to eat. Many young people's groups are no longer having the Sunday evening lunch preceding their discussions. Others are having a less pretentious meal. It is possible to take advantage of necessity and give new publicity to these "evening bites." The New England church, Aurora, Illinois, evidently finds its advertisement of "the thin dime fellowship" for young people making an appeal.

It is quite common for churches and Christian Associations to join in issuing a folder or booklet which is given to all students. In addition to the general information usually provided, there is a description of the activities of the various foundations, young people's organizations and churches. Everything of this sort which can be issued cooperatively has a good psychological effect upon the student; its effect upon the work of the religious agencies is equally good. There are many things which can be done as well together as separately; there are some which would be done better if they were union efforts.

Every one working with students is interested to know what subjects are being discussed in other centers. The Student Citizenship League of People's Church, East Lansing, Michigan, has the following themes on its fall program: "What's the Use of Religion in College?", "Compromises," "Searching for Values," "How Are We to Establish a Philosophy of Life?", "Our Eco-



conomic Order and Personality," "Hobnobbing with Sinners," "The Meaning of Prayer," "The Meaning of Jesus for Today," "The Christ of the College Road."

Likewise new ideas in recreation are always eagerly sought. The names of the parties offered by the East Lansing church may not tell any more than good publicity should tell, but they provide a hint as to variety: A "Bug House College" Party, A "Who's Your New Friend" Party, "If Columbus Discovered America in 1932," A Balloon Ascension Party, "Old Spooks at Home," "Grand Political Ballyhoo," "Lest We Forget (Armistice)," A Puritan Party, "Football Follies of 1932," Annual Christmas Chimes.

Here is another list of subjects used last year in South Church, Springfield, Mass.: "Can an intelligent man today believe in immortality?", "What shall we do with the unsocial individuals in modern society?", "How much does the individual owe himself?", "On what grounds can we base acceptance of Jesus' teachings about God?", "Building world-friendship."

Two or three evenings of round table discussion may be based on Dwight Bradley's "Prayer," a booklet of sixteen pages (fifteen cents, Pilgrim Press, Boston). This is a paper first presented to a ministers' club, but most of it is direct and positive in its arguments,—the kind of material which may be read, a few paragraphs at a time, and then discussed. The last part of the booklet presents a position somewhat new, emphasizing an old aspect of prayer, rather commonly ignored in liberal circles.

For a time there was a tendency in religious work to do away with all pledges, covenants, and requirements for membership in young people's groups. This was a swing away from what was supposed to be an objectionable creedal commitment. Today there seems to be a trend in the other direction. It is felt that too often the Christian group stands for nothing specific and that if those who join a society or association commit themselves to something rather definite there is likely to be a more distinctive religious note in the whole program. For example, it is reported from one campus that the Christian Association has abandoned the policy of considering all men students on the campus as members of the Association and will this year conduct a drive

for members on the basis of a statement of purpose. The following is the statement which was adopted :

The fundamental tenet of the Association is: That love as taught and practiced by Jesus (often called the Golden Rule, good-will, the principle of service, or regard for personality) is the true basis of personal attainment and of desirable group relationships, and is the effective power for overcoming evil and transforming human life. Since this love must work through men and women, it is our purpose to make a genuine attempt to practice it in all phases of our lives,—in the home, the classroom, the rooming house, the athletic contest and in our relations with all people.—and to attempt to create a social order which assures for every one the means of development for his highest usefulness. The Association thus stands for the ideal rather than the expedient; for sportsmanship rather than dirty play; for tolerance rather than intolerance; for honor and the honor system rather than the pseudo-ideal of personal gain; for cooperation rather than competition; for service rather than selfishness.

Some evening when you have a little company of eager minded students before a fireplace, take out the November issue of *The Atlantic*, turn to Woodrow Wilson's "On Being Human" (re-printed in this anniversary number), start reading, with the understanding that you will stop whenever you are moved to do so or when the students want to discuss. The likelihood is that you will spread this brief essay out over several weeks. How the man could write! And how his words expressed ideas grown from deep thought upon history and experience. And when you have finished this, you may find some profit in turning to some of the other excellent papers in this number of the magazine. For sheer enjoyment, either on a week night or on Sunday, read to them Dallas Lore Sharp's, "Turtle Eggs for Agassiz."

The Department of Social Ethics, Chicago Theological Seminary, 5757 University Ave., Chicago, Ill., is doing an excellent piece of work in studying situations in both city and rural regions and is making verbatim reports of conferences available in mimeographed form. "An Urban Famine" (Suffering Communities of Chicago Speak for Themselves), 10 cents, and "Farmers Speak for Themselves on the Debt Problem" (25 cents) are illustrations of this effort.

## RELIGION AND THE SCIENCES OF LIFE

WILLIAM McDOUGALL

Department of Philosophy, Duke University

There are two great affirmations of religion which science disputes: first, the spiritual ideals of man have causal efficacy, they are potent to change for the better both man's own nature and the world in which he lives (this we may speak of conveniently as the affirmation of spiritual potency). In the second place, man, in so far as his spiritual nature is developed, can and does participate directly in the life of a realm of spirit infinitely surpassing in extent and power his own small spiritual spark (this we may speak of as the affirmation of spiritual participation). These are the postulates of all religions, save the most tenuous. Religion claims that they are pragmatically verified by a wealth of human experience. The essence of the conflict between science and religion has been that science has seemed to deny these two affirmations. And it is notorious that at the present time biology and psychology are widely regarded as more active and positive in this denial than the physical sciences.

As a biologist and psychologist seeking the truth in the sphere of religion, my task has been to inquire without prejudice, first, do these sciences truly afford ground for such denials? Secondly, do they not rather, when largely considered, afford positive support for these two fundamental affirmations of religion?

I observe that the very existence of science invalidates any denial by it of the postulate of spiritual potency. Science itself is a magnificent monument testifying to the efficacy of man's spiritual ideals, especially his ideal aspiration after truth. This point might be developed at great length; but I forbear. I turn to the specific allegations on which the denials are founded. They are the double allegation that man, with all his wonderful powers of intellect and spirit, is a mechanistic product of a mechanistic evolution.

Now it seems to me abundantly clear that neither of these allegations is well founded or even respectably supported. It has become almost a matter of general agreement among biologists that the mechanical theory of evolution, of which the principle of natural selection was the backbone, has broken down.

On all hands we find biologists either accepting the significant expression, "creative evolution," or speaking of orthogenesis, which means much the same thing, an evolution directed towards a goal. Under these terms the admission is made that Mind, instead of being a mere product or by-product of evolution, has been and is in some sense and manner the essential active agent in evolution. For the only directive and creative agency we know or can conceive is of the nature of Mind.

So recently as the last week of September, 1931, in London this battle was fought over again by leading biologists; the progressive large-minded biologists were arrayed against a few ultra-conservative reactionaries, survivals from the nineteenth century, too old and too set in their ways of thinking to desert the dogmas of their youth.

We have, then, as the progressive leaders of biology frankly recognize, no adequate theory of the evolutionary process; yet the fact of organic evolution is one evidence of the primacy of Mind in the Universe and of its leading rôle in the world drama. And it is no less clear that, if the race of man is to make further evolutionary progress, such progress can come only through the effective working of his spiritual ideals.

When we turn to the biology of existing organisms, to the facts of their self-regulation, maintenance, and repair, and especially to their processes of reproduction with all the phenomena of heredity, we again find the mechanistic theory hopelessly out of court, with an increasing recognition of that fact among biologists. Everything happens as though regulated for the sake of one great end, the maintenance of the individual and the perpetuation of the type. And the more intimate our acquaintance with these processes becomes, the more clearly does this appear. Dr. J. S. Haldane, one of the greatest of living physiologists, recently asserted bluntly: "Physical science cannot express or describe biological phenomena, so that its claim to represent objective reality cannot be admitted."\* And he insisted afresh on the simple truth that since the processes and entities described by physical science are abstractions (as, for instance, mathemati-

\* *Philosophical Basis of Biology* (London, 1931).

cal formulae deal only with abstractions such as numbers and space), the principles formulated about these abstractions by physical science have no valid place in the more concrete science of biology.

But it is when we turn to the still more concrete phenomena dealt with by psychology that the inadequacy of physical principles becomes most obvious and indisputable. The mechanical psychology of the nineteenth century, in spite of the efforts of the behaviorists to revive it, is utterly bankrupt. Here we see the importance of the principle that natural events must be interpreted in the light of their most developed and complete forms. It was only by confining their attention to the lowliest manifestations of Mind and to partial and abstract aspects of its manifestations that the mechanical psychologists succeeded in giving an air of plausibility to their dogmas.

When we consider the larger and higher activities of man, it is as clear as daylight that those activities conform to laws quite other than the laws of physics. As hitherto formulated the laws of the physical world are mechanistic, non-creative; which means that the future course of events is wholly determined by the present and the present by the past. The activities of men, on the contrary, are purposive; they conform to teleological laws and are creative in the fullest sense. Especially is it clear that man's higher activities are prompted and sustained by spiritual ideals, by his aspirations towards truth, goodness, and beauty. It is ridiculous that it should be necessary to point to and reaffirm such obvious and indisputable facts. Yet the science of the nineteenth century was almost quite blind to them; while the reactionaries of to-day still cling wilfully to that blindness, acclaiming it a virtue. Their position is pathetic in that, whereas the belief in the mechanistic determination of human life was deduced from certain principles of physical science, the physical scientists themselves have now abandoned those principles in their own sphere, while the reactionary biologists and psychologists remain clinging to the unsupported dogma like sailors clinging desperately to the mast of a sinking ship deserted by its officers.

Let us notice one anti-religious argument of a different kind which calls for special attention by reason of the eminence of its most recent exponent. Professor Sigmund Freud, world-famous author of the psycho-analytic doctrines, has recently published a book called *The Future of an Illusion*, in which he claims to show that all religion is illusory. What is his argument? Merely this, that the nature of man is such that the race inevitably acquires religious beliefs. Strange argument! The same fact has frequently been used as the surest evidence of the truth of religion; as when Descartes held that the idea of God is innate in the race and that, therefore, theism is true. Now I do not for a moment accept Prof. Freud's fantastic theory of the origin of the belief in God. But I do agree with him that the nature of man is such that he develops religious beliefs. The fact is obvious. If it were not so, man would not acquire religion, no matter how true its doctrines nor how obvious the evidences of them. I merely point out that Freud's argument in that book is a complete *non-sequitur*. Its premises point at least as strongly to the opposite conclusion. Freud's book, his famous attack on religion, is but another illustration of the fact that man's intellect is a feeble thing, liable, even in the greatest men, to be led astray by emotional bias and by prejudices unrecognized by the thinker.

I must not linger on the first of my two questions—Do biology and psychology render untenable the fundamental postulates of religion? The answer is clear: they do not. I must pass on to the second and more difficult question—Do they afford positive support to religion?

I have already in part answered this question. These sciences do show that the living being is more than a concatenation of physical forces; they do support most fully the affirmation of Robert Bridges with which I opened this article, the affirmation of spiritual potency, the affirmation that man is a spiritual being whose proper work is to make the spiritual prevail over the material or physical aspects of the world. They show us Mind active all along the scale of life, becoming increasingly effective and predominant until in man spiritual ideals become capable of transforming the world, or at least promise such transformation.



But do these sciences afford positive support to that further affirmation of all positive religion, the affirmation of spiritual participation? Do they yield us any evidence that the spiritual is not confined to the small centers of individual consciousness that we call men, but that rather these individual sparks of spirituality are parts, or fragmentary expressions, of a spiritual realm that far transcends them and is the most fundamental, the predominating, the primary aspect of reality? If these sciences yield such evidences, it is as much as we can ask or hope of them. We must not expect of them specific support for any particular creed or theological doctrine. That is for philosophy and theology.

Suppose, for the sake of the argument, that we accept for the moment the Darwinian or, rather, the Neo-Darwinian account of organic evolution, untenable as it is. Even under this scheme the theory of evolution postulates the *struggle for life*. Animals do not merely react mechanically to physical impressions—they struggle to survive, to hand on the torch of life; they struggle for more and better life. Their struggle is a series of activities which, though lowly and relatively simple, are yet allied to and are of the same fundamental nature as our own purposive actions, the purposive powers which reach their fullest expression in the spiritual activities of men, in their acts of creative will inspired and guided by spiritual ideals.

Now a purpose action, when considered in isolation, is strictly speaking unintelligible; it has not the intelligibility of an isolated mechanical event, such as the impact of one billiard ball upon another. It is for this very reason that it is so hard to persuade many psychologists that even human activities are truly purposive. They cannot see through and comprehend the isolated purposive act from beginning to end. That difficulty I admit. I insist upon it. But I do not for that reason resort to the absurdity of denying the obvious facts. There is nothing more obstructive to the advance of knowledge than a certain unformulated dogma implicitly accepted by many men of science, namely, the dogma that what we cannot fully understand cannot happen. We cannot too strongly insist that the bounds of the possible do

not coincide with and are not set by the limits of our present powers of comprehension.

I submit, then, that every instance of purposive activity, whether human action of the most exalted type or the simple striving for life of a lowly animal, points beyond itself to a larger purpose of which it is but a momentary and fragmentary expression. Here we have one of the evidences of the view, often asserted, that all life is one, that all living creatures are but twigs upon the single tree of life through which runs one common stream, a stream of purposive activity; and, since in man this stream rises to the level of spiritual activity, we may infer that the common stream is one of spiritual activity also, however partial and slight its more lowly expressions may be.

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The Laura Spelman Rockefeller carillon in the tower of the University of Chicago Chapel was dedicated on Thanksgiving morning. The carillon is one of the two largest in the world, the weight of the instrument with its supporting framework being 572,000 pounds. Tuned precisely in the international scale, the bells range in six chromatic octaves, from the bourdon tuned at C sharp and weighing eighteen and one-half tons, to the smallest tuned at C sharp six octaves higher and weighing ten and one-half pounds.

Doctor Henry Howard, Minister of Fifth Avenue Presbyterian Church in New York City, says, "It's no good having a beautiful church, splendid music or gorgeous ritual unless souls are being saved. That is the only vindication and justification for religion—to take hold of stained, marred human beings and renew and scour them. That's the sort of thing that is worth putting your money into."

The administration of the University of Illinois has been so successful in its financial program that only 80 per cent of the year's appropriation from the Legislature for the support of the institution will be used.

## DEPARTMENT OF BIBLICAL INSTRUCTION

OFFICIAL ORGAN OF THE NATIONAL ASSOCIATION OF BIBLICAL  
INSTRUCTORS, EDITED BY ISMAR J. PERITZ, PROFESSOR OF  
BIBLICAL LITERATURE, SYRACUSE UNIVERSITY

### THE TWENTY-THIRD ANNUAL MEETING OF THE NATIONAL ASSOCIATION OF BIBLICAL INSTRUCTORS

Union Theological Seminary, Room 207

DECEMBER 27, 28, 1932

TUESDAY, DECEMBER 27

10:00 A. M.—Address of the President

*Professor Chester Warren Quimby, Dickinson  
College*

11:00 A. M.—Committee Reports

Luncheon at Refectory

2:00 P. M.—A School Principal's Reactions to the Problems of  
Biblical Instruction

*Principal Mira B. Wilson, Northfield Seminary*

2:30 P. M.—*Professor Hugh Hartshorne, Yale University*

3:00 P. M.—The Bible and Modern Education

*Mr. Joseph Haroutunian, Wellesley College*

3:30 P. M.—Discussion

Dinner

#### ARCHAEOLOGICAL SESSION

8:00 P. M.—Recent Discoveries in Palestine

*Professor Millar Burrows, Brown University*

8:45 P. M.—Recent Excavations in Mesopotamia as Related to  
the Teaching of the Bible

*Professor Mary I. Hussey, Mount Holyoke Col-  
lege*

Short Address: *President Warren J. Moulton, Bangor  
Theological Seminary*

WEDNESDAY, DECEMBER 28

9:00 A. M.—Business Session

**9:45 A. M.—Symposium: The Bible in Modern Education**

The Scientific Approach—*Professor George Dahl*, Yale University

The Ethical Approach—*Professor Georgia Harkness*, Elmira College

The Philosophical Approach—*Professor Howard Howson*, Vassar College

The Place of the Bible in the College Curriculum—*Professor Henry T. Fowler*, Brown University

Rooms will be available for both men and women at a comparatively low rate. Men may write for reservations to Charles T. White, Bursar, Union Theological Seminary, New York City. For reservations at Whittier Hall, women may write to Miss Lydia Southard, 1230 Amsterdam Avenue, New York City, and for reservations at McGiffert Hall to the Bursar of Union Theological Seminary.

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### HERE AND THERE

**H**ASTINGS COLLEGE, Nebraska, celebrated its fiftieth anniversary on May 24th. The illustrated program was of unusual attractiveness. During the present century the attendance at the college has increased from 151 to 937. The endowment now reported is over \$811,000.00. Penn College, Iowa, has made a radical departure from former methods and now makes an especial appeal to poor but worthy young men and women, who can meet the entrance requirements, to come to Penn and by working so reduce the expenses that they may be able to realize their ambitions. "We believe that Penn College will save its soul by seeking to save others."

**T**HE CHRISTIAN ADVOCATE (New York) carries a good picture of President Harry W. McPherson, of Illinois Wesleyan University, in front of a college building, accepting a load of potatoes from a farm boy who in this way paid his tuition.

**D**OANE COLLEGE courageously asserts,

The financial situation is about the same this year, but we are meeting the crisis with a war-time spirit of sacrifice

and calm assurance of victory. At the annual meeting in June and with the approval of the treasurer and president of the college, the trustees cut all salaries thirty per cent. The departmental budgets were reduced to the danger point so considered if we are to maintain our rank as a first-class college. By the reduction of the number of faculty members the teaching loads of many who remain are heavier than we have been taught to believe can be allowed for any extended time if we are to render efficient service. These teachers, with the highest salaries now at \$1,820, are dipping into their life savings and perhaps dropping life insurance policies. Doane has never been able to provide pensions. Who will care for these self-sacrificing men and women when the shadows lengthen? For more than twenty years one-third of them have given their best to the educational and spiritual welfare of hundreds of young men and women.

THE CHURCH WORKERS NEWS is sent from the office of the Counselor, Raymond H. Leach, Council of Church Boards of Education, to all members of the Conference of Church Workers in Universities and Colleges in the United States. It is just what its title implies and will be an additional bond of union among the workers in this important field.

THE COLLEGE OF THE PACIFIC has issued Volume I of *Publications in Philosophy*, a 157 page book of lectures delivered under the auspices of the Pacific Philosophy Club. Paul Arthur Schlipp, Professor of Philosophy at Pacific, is the editor. Not many undergraduate colleges can carry through to completion a philosophical work of such high order.

THE HAVERFORD SOCIETY of New York in its announcement of its annual meeting furnishes a complete printed list of Haverford alumni by classes residing in New York City and vicinity. It is the best thing of the kind we have seen.

WESTMINSTER COLLEGE, Fulton, Mo., founded 1849, a liberal arts college of high conservative standards, has abolished intercollegiate football. Though the team last year was unbeaten the trustees and faculty decided that football unduly emphasized is demoralizing and expensive. Depression was an ally. Protests from undergraduates and alumni availing nothing, there were

gloomy predictions of transfers of the older men. Instead the sophomore class gained 4 per cent, and the loss of 4 per cent this year was attributed to finance. Though the most expensive school in the state, the total enrollment dropped only 9 per cent, which compared with other schools is remarkable. The character of the entering class was conceded superior, fraternities were overrun, and scholarship high. There is a better college spirit; and instead of forty in football practice there are the three hundred men engaged in the sports of their choice.

THE NORTHWEST CONFERENCE of the Association of American Colleges was held at Willamette University, Oregon, on October 7-8, 1932. At this conference President Irving Maurer, President of the Association this year, and Dr. E. S. Jones, Director of the Comprehensive Examination Study, each gave two addresses, and four addresses were given by the Executive Secretary of the Association. Through the courtesy of the Methodist Episcopal Board of Education, Dr. W. J. Davidson was also one of the speakers. The other speakers represented colleges in Oregon, Washington, Idaho and Montana. There was a large attendance of delegates from these four states and the conference passed a recommendation asking that such a conference be made an annual event. Almost all of the delegates to the Conference came from church related colleges.

AMONG the highly valued educational institutions of Southern California is the Huntington Library. This well endowed institution is very responsive to the needs of faculty members and students within the greater Los Angeles area, Santa Barbara and San Diego, and from time to time arranges special exhibitions with reference to the needs of college men and women. Among these exhibitions may be mentioned that of the Tudor Drama which was recently prepared at the suggestion of the Association of Colleges and Universities of the Pacific Southwest.